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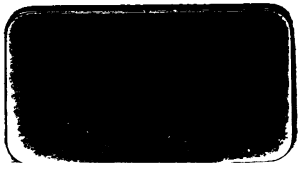

ANASTASIS:

OR

THE DOCTRINE

OF THE

RESURRECTION OF THE BODY,

RATIONALLY AND SCRIPTURALLY CONSIDERED.

Ἔστι σῶμα πνευματικόν.

PAUL.

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BIBLIOTHECA·BODLEIANA·

PREFACE.

It is, I am persuaded, but seldom that a work is presented to the public under a more oppressive load of conscious solemn responsibility than which presses upon my own spirit in delivering over to the verdict of the Christian community the present volume. By no possibility can I disguise from myself the fact, that the results which it announces are of very momentous import to the interests of revealed truth. From the inevitable relations of the doctrine of the Resurrection to the cognate announcements of the great scheme of Scriptural Eschatology, or *the doctrine of the last things*, a course of reasoning, or a theory of interpretation which goes essentially to change the established view of that tenet, must necessarily work a correspondent change in our estimate of a whole class of subjects bearing upon the theme of human destiny in another life. Now it is certain that the conclusions to which I have arrived, and which will be found embodied in the ensuing pages, must, if built upon sound premises, present the grand future under an entirely new aspect. The resurrection of the body, if my reasonings and expositions are well-founded, is not a doctrine of revelation.

I cannot be unaware of the shock which such a declaration is calculated to give to the settled preconceptions of a great portion of Christendom. Nor can I be insensible to the imputation, which it can scarcely fail to draw after it, of an uncommon degree of temerity in thus virtually assuming to arraign and to convict of error the current creed of the Church for the space of eighteen centuries. The severity of judgment reasonably to be expected on this score I know can be propitiated only by an overwhelming cogency of proof of the truth of the main position. This it would doubtless be rash to promise; but it may go some-

what perhaps in arrest of a condemning verdict to assure the reader, that I have profoundly weighed all the considerations which naturally urge themselves upon one who ventures to such a length of rational and exegetical hardihood as he will probably find evinced in the work before him. I beg him also to believe, that nothing short of the most intense conviction of the truth of the principles on which my conclusions rest, could have prevailed upon me to stand forth so much in the attitude of an impugner of the fixed belief of good and great men both of the past and the present. For to say nothing of the rashness of hazarding a dubious theory upon a cardinal doctrine, I have, in a worldly point of view, every thing at stake: as no former services in the cause of biblical truth can be expected to redeem any man from the consequences of a subsequent radical error. It is doubtless reasonable that this avowal should carry with it some weight in evidence of the strength of my own convictions of the truth of the positions I have assumed to maintain, although I am well aware that this is not the *kind of evidence* necessary to secure the convictions of the reader.

If any thing can be cited in the way of apology for thus going against the prevalent views of the Christian world on an important point of doctrine, it is the establishment of the principle maintained in my Introduction, of the *progressive development of Scriptural truth.* This principle I believe to be a sound one, and under its tutelage my conclusions must take shelter.

On a candid review of the whole subject, I cannot divest myself of the impression that both my premises and my conclusions are sound. If so, let it not be thought strange that my solicitude for the result embraces my readers as well as myself. *Truth* has the same claims upon them that it has upon me. As it must necessarily be a matter of serious moment with me to propagate that which is false, so it cannot be a thing of light import with them to reject that which is true. It is at any rate certain, that no one can justly feel himself at liberty, in the forum of his own conscience, to repudiate or decry the positions assumed in this book without a thorough examination of the grounds on which they rest, and a competent exegetical exposé of the fallacy of my reasonings. I feel, with great force, the justice of my demand, that the argument *shall be fairly met*, and this it cannot be but by a process of investigation similar to that which I have myself

instituted in the ensuing pages. No candid mind, therefore, can fail to appreciate the earnestness with which I enter my protest against the hasty verdict of mere prejudice and preconception. Putting, as I do, every thing at stake on the score of reputation, influence, usefulness, and temporal well-being, I feel that I have a right to be heard in defence of conclusions so fraught with weal or woe to their author. When such a hearing can be secured on the part of enlightened minds, I cannot say that I cherish much concern as to the issue. I have the utmost confidence that the evidence, when fairly presented, will strike them as it does me. Yet but a slight acquaintance with the history of opinion, and particularly of religious opinion, is requisite to beget the anticipation, that the work will be condemned, if at all, by those who will be so much offended at the conclusion, that they will not deign to put themselves in possession of the premises. It is, however, a consolation to which I should blush to be insensible, that Truth has Omnipotence for its Patron, and that, like Wisdom, it will eventually be "justified of its children."

After all, I know not that a mainly *deprecatory* tone is that which the true character of my work most properly warrants. If I could deem myself to have come forth as an opponent to the great truth involved in the doctrine of the Resurrection—if I had invaded in a ruthless way the faith of a future life, of immortality, of retribution—I might have stronger motives for seeking to soften the sentence which I could not hope to avoid. But it is not in this character that I claim to appear before the tribunal of the Christian public. There is nothing *destructive* in the bearings of the theory here presented. I have advanced nothing that is intrinsically calculated to weaken the force of the great moral sanctions of the Gospel. I leave the sublime announcements of the Resurrection—the Judgment—Heaven—Hell—clothed with all their essential practical potency, as doctrines of revelation, though placed, as I trust, upon their true foundation, and eliminated from the mixtures of long adhering error. I may venture then to say, that whatever sentiments of repugnance the views here broached may encounter *in limine*, it will arise rather from the *hearsay results* which I have announced, than from a calm and candid scanning of the entire argument. The issue of this I am confident will be a far more

elevated and satisfying view of man's ulterior destiny, than that which is afforded by the common construction of the subjects I have treated. The theory here announced of the Resurrection, while it perfectly obviates the objections from Reason, clothes the Scripture statements with a new interest, from the bare fact that they are seen to be capable of uttering their oracles in harmony with the dicta of science and philosophy. Every exhibition of Scriptural truth which goes to wrest its weapons from the hands of a cavilling skepticism, in fact achieves for it a new triumph, and the more perfectly it can be shown to echo the voice of Nature and of Law, the more complete must be its authority over the human mind.

It is far from improbable that some lapses of statement—some errors in reasoning—some faults of exposition—may be detected in the minor details of the discussion. For the exposure of such blemishes I shall be truly grateful, while at the same time the candid critic will feel that the argument claims to be met at its *strong*, as well as at its *weak* points. Especially would I express the hope that the avowed substantial identity of the theory with that of Swedenborg may not operate to the undue disparagement of the whole work. That I have been here and there indebted to Mr. Noble's able and interesting "Appeal in Behalf of the Views of the Eternal World and State held by the New Jerusalem Church," will be seen from the several quotations I have made from it; but I here repeat that my main results have been arrived at by a purely independent process. But the course of argument pursued by that writer I regard as sound and successful; and neither my convictions nor my habits allow me to consider the force of truth as neutralized, by being found in connexion with incidental error. As to the claim of Swedenborg to have received his doctrine on this or other points by a supernatural illumination, I have nothing to say. The acquaintance I have been led to form with his character and writings have inspired me, on the whole, with sentiments of respect for the man, while at the same time the very principle which he so strenuously inculcates, of admitting no evidence but that which satisfies the reason, prevents me from acceding to many of his leading views, particularly in the interpretation of Scripture. His psychology I regard as standing on an entirely different basis, and to be judged of by its own evidence. This is certainly

worthy of a degree of attention which I am persuaded it will eventually receive; and I would fain have it distinctly understood, that it is in reference to this part of his system exclusively that any such concession is made.

The reader will perhaps be prompted to inquire why, as I have treated the Resurrection in connexion with the Judgment, I have not also displayed it in its definite relations to the Second Advent, with which it would appear to be equally intimately associated in the great scheme of Eschatology. To this I reply, that an accurate examination of what I have advanced on the general subject will readily disclose my own opinion that the Second Advent of the Saviour is not affirmed to be *personal*, but *spiritual* and *providential*, and that the event so denominated is to be considered as having entered upon its incipient fulfilment at a very early period of the Christian dispensation. To this view I am compelled to adhere, so long as the declaration stands unrepealed—"Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man *coming* in his kingdom." If the word of inspiration can be shown to contain the announcement of any *other* Second Coming than that which *commenced* in the lifetime of the generation then living; and if this can be proved to be truly a *second*, instead of a *third* coming, I shall be ready at once to embrace it. In the mean time I must confess my mind to be so constructed as to be incapable of receiving an alleged doctrine of revelation, without adequate evidence that the interpretation upon which it is founded is sound.

I shall, however, after all, deem it strange, if it should not be said, that my argument amounts to little, for the reason that it assumes to *know* what God has not been pleased to reveal. The simple *fact* of a resurrection, it will probably be maintained, is all that the Scriptures announce; and that it can be nothing short of perilous presumption to attempt to determine any thing as to the *nature* of the raised body, or the *mode* by which its resurrection is effected. All such attempts are, in the opinion of multitudes, to be set down to the account of mere empty speculation, and of being wise above what is written. They go, it is said, on the principle of subjecting Faith to the ordeal of Reason, and are to be peremptorily frowned down by all the genuine reverers of holy writ.

Now if it is implied by this, that there is really any more *assumption* on the theory which I propose than on the common one, I deny the truth of the implication at once. Indeed, it is precisely on the ground of the *assumed knowledge of what is not and cannot be known*, that I dissent from the popular view. That view takes it for granted that the truth of Scripture teaches the re-construction of the future body out of the dissolved and dissipated remains of the present one; and that, too, by a pure miracle, in entire independence of the working of the *vital principle*. This fact is assumed to be *known*, because it is held that revelation teaches it; and that knowledge is necessarily made the standard by which the alleged ignorance of any contrary theory is to be judged and convicted. How can any sentiment be arraigned on the score of ignorance or error, without some assumed criterion of knowledge and truth? Now I distinctly charge upon this assumption, that it is groundless, fallacious, and false. I hesitate not to aver, that the knowledge and certainty claimed for the prevalent views of the resurrection, and on the ground of which vain speculation is charged upon the contrary, have no foundation. When once submitted to the ordeal of the understanding, they are seen to involve ideas at war with each ohter, and therefore cannot be intelligently received. There is, then, to say the least, as much *speculation* on the one theory as on the other; and if that which is here proposed does not satisfy the reason, just as little is reason satisfied by the common view.

But here I am accosted again by the stern interrogatory, What right has Reason to demand satisfaction at all on a point of doctrine addressed solely to Faith? To this I reply, that Reason certainly has a rightful claim to be clearly informed as to what *is* the doctrine to be believed; nor can it possibly be required to forego its prerogatives in dealing with a professed revelation from heaven, containing the points to which our assent is demanded. While it is the office of Reason reverently to receive all that God has clearly and incontrovertibly taught, Reason must still act *in determining the true sense of what He has taught*. It is human Reason that originates the rules of interpretation for the inspired volume, and we claim nothing more for it than its appropriate function, when it is thus called in to decide the *meaning* of revelation. This *meaning*, when really attained, must always be in harmony with its own oracles.

All truth must of necessity be eternally consistent with itself. No man is required to hold views of revelation to which a sound and enlightened science or philosophy can solidly object. No intelligent believer in the Bible will yield the *rationality* of his faith to the skeptical assailant. He will give to no one on this score a vantage ground on which he can laugh in his sleeve at the weakness or credulity which receives, as points of faith, dogmas at war with known facts or unimpeachable deductions. If the averments of that word which professes to have emanated from the Omniscient Spirit, clash with any positive, fixed, irrefragable truth in the universe, then the word itself must be a forgery and a lie; for God would never set one truth in contradiction to another. Panoplied by this principle, which is as firm as the perpetual hills, if, in the careful scanning of that word, the *letter* speaks a language contrary to *clearly ascertained facts* in nature and science, he will take it as type, figure, allegory, metaphor, symbol, accommodation, anthropomorphism—any thing, rather than the declaration of absolute verity. His Bible comes from the same source with the philosopher's boasted Reason. God is the Infinite Reason, and it is impossible that the reception of his word can involve the denial of that lofty prerogative in man.

May I hope then for exemption from any special severity of judgment, on the score of the freedom with which I have entered upon the examination of the doctrine of the Resurrection as popularly held? Our grand object of quest, as rational and accountable creatures, is *Truth*. What possible interest can any man have in adhering to error rather than truth? What conceivable motive can weigh with any one to close his eyes to the real difficulties which may encompass any particular article of his faith? Can he *wink* them into non-existence? Is it not better to look them full in the face, and acknowledge all their force? Is it not well to inquire if there be not some solution of them which shall be consistent at once with right reason and with sound interpretation? This is the task which I have essayed in the present volume. With what success remains to be seen.

The idea maintained throughout the work, that the Resurrection is effected by the operation of *natural laws*, may strike some of my readers as a virtual "limiting the Holy One of Israel," who, as he was originally free and sovereign in the establishment of these laws, must be regarded as equally free to dis-

pense with them in any part of his procedures. This we may doubtless admit, provided there is any thing in the nature of the case, or in his own declarations, which lays the foundation for such a belief. Otherwise, the presumption undoubtedly is, that he will adhere to the fixed constitution of things, in bringing about the purposed results of his providence, however grand or stupendous, or baffling to our comprehension. In the present case, we believe nothing can be cited from the express intimations of his word, which enforces upon us the necessity of referring the event announced to the purely miraculous agency of Omnipotence; and we know too little of the laws operating throughout the universe of being, to affirm their incompetency to the production of the result in question.

It can scarcely be necessary to remark, that the theory of the Resurrection disclosed in this volume, brings the present into entirely a new relation with the future life, and clothes the subject of human destiny with an interest to which no reflecting mind can be insensible. If well founded, it strikes an effectual blow at all those crude anticipations which would throw forward the awards of eternity to an indefinitely future period, interposing an interval of such extent as greatly to relax their force as moral sanctions, and plants us in the closest proximity to the spiritual world, with all its unutterable grandeur of interest and power of appeal. The ordinary gross conceptions of the *local* relations of heaven and hell to each other, and to the present sphere of our existence, are done away, and we look to the precincts of our own bosoms for the constitutive elements of each.

It remains but to close with an earnest invocation to the divine Spirit of Truth, to own and crown with his blessing the well-meant labor undertaken and accomplished in the present volume.

G. B.

New-York, Oct. 1, 1844.

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ANASTASIS;

OR

THE DOCTRINE OF THE RESURRECTION, &c.

INTRODUCTION.

The Knowledge of Revelation Progressive.

THE proposition which is virtually embodied in the heading of the present section, flows by natural sequence from the general and universally admitted truth, that the human race itself is progressive, not merely in physical continuity, but in mental development. That our collective humanity, like each individual that composes it, passes through a childhood, a youth, and a meridian manhood, can scarcely be a question with any one who casts his eye at the page of history or the universal analogies of nature. We should be far from doing violence to truth, should we slightly alter the poetic aphorism, and read—"Progress is heaven's first law." If so, the thesis may stand unassailable, that the knowledge of Revelation, like that of Nature, is destined to be continually on the advance. So far as the latter is concerned it will not be denied by the reflecting mind, that even at this period of the world man has arrived but at the threshold of that august temple of Truth into which he is called to enter, and to become a worshipper at its inmost shrines. He is now in the scene of his pupilage—in the lowest forms of that school in which he has been set to learn the lessons of the universe.

In this capacity he has two great volumes placed before him which are to be the theme of his perpetual pondering—the volume of *Nature* and the volume of *Revelation*. In regard to both these volumes we know not how to resist the belief that the same great law holds good, viz. of *gradual development*. No one can entertain a doubt that it has thus far been by slow and toilsome steps, that natural science has achieved its triumphs. The arcana of creation have hitherto been laid open fact by fact, and principle by principle. Ages elapsed before even the true *method* of prosecuting physical inquiries was fixed by the genius of the immortal author of the Organon. And at the present day Geology, for instance, is but just beginning to unwrap the bandages which have swathed for countless centuries the mummy globe which we inhabit. And so in every other field of the naturalist's investigations the process of discovery has been alike tardy and gradational. Who can question that the most advanced outposts of the territory conquered by the science of this generation, will have dwindled and become scarcely perceptible to the retroverted eye of the philosopher of 1944?

If such then be the case with the book of Nature, is there any reason to doubt that the same law obtains in regard to the book of Revelation? Is there the least ground for surprise or offence at the intimation, that there may be new discoveries in Revelation, as well as in physical science?—that the diligent study of the sacred volume may open new and unexpected views of truth leading to the most momentous results? There is doubtless a strong predisposition in pious minds to rest in the persuasion, that all the important truths of Revelation have been long since ascertained and fixed, at least in their grand outline. It will perhaps be admitted that its doctrines and disclosures may be more clearly and accurately defined in detail—that the different parts of the great scheme may be more nicely discriminated, balanced, and adjusted—that its separate dis-

tinguishing features may be brought out in bolder relief, and their various relations and consequences more distinctly exhibited. But still it is supposed that the system as a whole is well settled and incapable of extending its bounds. The mass of Christians probably look upon the progress of Truth somewhat as they do upon that of a conquering power, like that of Israel in Canaan, which has completely overrun the limits of the invaded country, and attained the *ne plus ultra* of territorial acquisition, but which yet has a good deal to do within those limits in achieving an entire subjugation, and in parcelling out the region under the new regime.

Or, to vary our illustration somewhat, the views entertained by many, perhaps by most, of the Christian world, on the subject of Revelation, are similar to those entertained on the subject of Geography. We are conscious to ourselves of understanding the general form, dimensions, and divisions of the earth. Its great continents and oceans—its mountains, rivers, and islands—are all mapped out to our mind's eye. And so also of its political distributions into empires and states. We feel entirely assured of having mastered—of having brought within our mental ken—all the grander features of the globe which we inhabit. And if the question were asked what *farther* knowledge we expect to acquire on this subject, we should at once reply, that our acquaintance with particular regions—their local aspect—their peculiarities of soil, production, and climate —the manners and customs of the races that inhabit them—may be indefinitely increased. So in the field before us, we admit the possibility of a greater amount of information as to the *particulars* of revealed truth—the clearing up of certain verbal difficulties and obscurities in the sacred text—and the happier illustration of certain passages from the manners and usages of Oriental life—while at the same time we no more look for any farther grand and momentous

disclosures than we do for the discovery of a third continent of equal dimensions with the eastern or western.

This we believe may be safely affirmed to be the prevailing impression and attitude of the Christian mind throughout the world, and we would by no means intimate that there is not a substantial truth involved in this view of the subject. There are doubtless certain great fundamental and paramount facts in revelation which lie open on its very face, and beyond which we cannot possibly anticipate any higher or ulterior disclosures. Who, for instance, could think for a moment of educing from the pages of revelation any truth to be set by the side of the sublime central fact of the atoning work of Jesus Christ in the matter of man's salvation? This constitutes the very core of all inspired truth imparted by God to man, and neither time nor eternity will develope any thing to supersede or equal it. So, again, as to the great system of moral duties—the code of ethical precepts designed to govern the intercourse of men in their relations with each other—we have no reason to suppose it ever will or can be improved upon, or that any discoveries will ever be made that shall supersede, vacate, or alter its imperative claims. In whatever other department of revealed truth we may look for advances to be made, we anticipate none here. It will never be any more or any less clearly our duty than it now is to love God with all our hearts, and our neighbor as ourselves, and to do to others as we would that they should do to us.

But while we hold this as an impregnable and indispensable position, we do not hesitate at the same time to affirm, that many things connected with this mediatorial scheme—many things in its sanctions, many things in its typical shadows, many things in its predicted issues—do admit of, and will doubtless eventually receive, a vastly fuller and clearer exposition than has yet been afforded to the world. And, in reference to the discussion upon which we

have entered in the present volume, we cannot but very sensibly feel that we shall labor in vain to commend to our readers' assent the views advanced, so long as the impression is dominant in their minds that the ultimatum of inspired truth has already been attained, and that scarcely any thing new is to be expected in scriptural elucidations. On this point we confess to an extreme anxiety to make our readers partakers of our own convictions. We perceive clearly that in the course of our ensuing investigations we shall be obliged to draw largely on any concessions which they may see fit to grant in the outset, that biblical science, like all other sciences, is *progressive;* and what conception can we form of *progress* in this department which does not modify, and in some cases perhaps supersede established ideas?

We repeat, then, our main position, that our knowledge of the contents of revelation is destined to be *progressive;* and in support of this position we certainly have the advantage of the argument drawn from the general analogy of Nature and of Providence. Throughout the whole range of creation we recognize the perpetual presence and operation of this great law. The principle of progressive advance from the imperfect to the finished—from the rude to the refined —from the infantile to the mature—from primordial elements to elaborate formations—from tender germs to ripened fruits—from initial workings to ultimate consummations—is every where apparent; and why should it not hold here also? If progress is heaven's law in every other sphere of observation, the *presumption* certainly is that there is no exception here; and we are at liberty to affirm the fact, unless some adequate reason can be previously assigned for questioning or denying it. But we appeal to positive proof of the point which we have assumed, and advert—

I. To the fact of actual confessed obscurities remaining at this day in the word of God, after all the efforts that have been made to remove them. Is any thing more obvious than that multitudes of such obscurities occur throughout the

pages of holy writ? Have we not often had occasion to complain of them, and to exclaim, "O for some Daniel—some dissolver of doubts and shower of hard sentences—to unriddle the intractable enigmas!" Does not the most casual perusal discover phrases and passages, paragraphs and sections, which to the mass of readers are shrouded in a veil of triple darkness? This, we admit, is more particularly true of the prophetical writings, to which, from their nature, a greater degree of obscurity attaches than to any other portion of the sacred volume. But the characteristic of which we speak is not confined to the prophecies. In the historical, poetical, typical, and even the preceptive parts, we continually encounter passages which baffle our utmost powers of apprehension.

It is indeed true that in all matters of *vital* importance —in all points involving the *fundamentals* of a commanded faith—the pages of the Old and New Testaments are distinguished by a sun-like lucidness, so that it is no less truly than tritely said, that "he that runneth may read," and "the wayfaring man, though a fool, need not err therein." Were it otherwise, in fact, the very end of bestowing a revelation would be defeated, and the term itself become a misnomer; for surely a revelation not intelligible, would be no revelation at all. But notwithstanding the homage thus paid to the inspired oracles in this acknowledgment, it is vain to deny that vast obscurity does rest upon certain portions of the book of God. Chapter after chapter presents to multitudes of readers little else than a mere dead letter. They may perhaps glean a consistent and useful sense from detached texts and single expressions, yet as to mastering the general drift and argument of the whole—seeing the logical connexion of the different parts—and eliciting a clear, well-compacted, and satisfactory meaning from the writer's language—in this they are obliged to confess themselves sadly at fault; and if asked, as Philip asked the Ethiopian eunuch, "Understandest thou what

thou readest?" would be constrained to return the eunuch's answer, "How can I, except some one should guide me?"

Now we propose the question; whether it is probable that these obscurities will always remain to cloud the lustre of the word of God? Is there not every reason to suppose that these dark places will be eventually cleared up to the entire satisfaction of every mind that is covetous of the truth? If it were not so, would it not be in contravention of the highest conceptions we can form of the character of God and of the whole analogy of his providence? Can we divest ourselves of the impression, that there is something derogatory to the wisdom and goodness of God in the idea, that perpetual shades are to rest upon large portions of the lively oracles, making them a complete *terra incognita* even to the most ardent explorers in this region of inquiry? Has he filled so large a portion of his word with matter calculated merely to defy curiosity—to mock research—and to disappoint hope? To an enlightened mind there is something unwelcome and repulsive in the thought, that even any portion of the earth's surface should remain inaccessible to the enterprise of travellers and voyagers. We do not love to think that mountainous masses of ice shall *always* frown defiance upon the hardy navigator who would urge his way through the perils of arctic seas to the very points of the poles. We cannot sit down with perfect composure under the belief that the *interior* of our globe shall never be more fully known, and the great problems of geology remain for ever unsolved. As religious men, we have a deep interest in the development of the mysteries of nature; for the more that is known of the works of God, the larger is the provision made for the nourishment of devout and pious sentiments in the heart. It is utterly beyond the power of words "to wield the matter" how much piety would lose were science to be extinguished.

But if, as the Psalmist tells us, God has "magnified his

word above all his name," can we suppose that the mysteries couched in it shall never be solved? Is not the glory of its Author as much concerned in the development of the treasures of revealed truth, as in the illustration of the hidden things of science? Are we not conscious of as strong an inward moral demand that these obscurities shall be cleared up, as that the secrets of creation shall be disclosed? But in all the departments of *physical inquiry* the progress of discovery is continually and rapidly onward; and we see not therefore why the analogy of Providence does not favor the position that the development of scriptural truth is also *progressive.* We know assuredly that advances *have been* made in the solution of Scripture mysteries and obscurities, and why should they not continue to be made? We infer the future from the past. We can think of no causes that shall arrest the march of clearer and still clearer elucidation.

But how will this result be brought about? Will the mere progress of time, without human effort or research, remove the veil from these mysteries? Will the discovery be spontaneous? Will the truth utter itself without being interrogated? Might we not as soon expect the echo to speak without being awakened? Has physical truth ever thus shaken off its own envelope, and stood forth self-revealed to the gaze and the embrace of its votaries? Does Time alone command Nature to disclose her secrets, and does she obey? Has the chemist ever dreamed that he might lay aside his crucible and blow-pipe, and sit down with folded arms and wait for the solid substances to resolve themselves into gases, before he could determine their composition? Would not the geologist as soon expect that the huge mastodons and monsters of a former world should start forth in living forms from their sleep of ages, and again stalk abroad over the earth, as that their skeleton remains should be discovered without digging? Should we have now been transported as on the wings of the wind in passing

from place to place, had there been no experiments made on the power of steam, and no skill attained in the construction of machinery? Every thing thus far in the progress of human improvement has been the result of patient and long-continued study—of elaborate and oft-repeated experiments.

Why, then, should not the case be the same in the department of revelation? Can any sufficient reason be assigned why the law of progress which obtains in every thing else should not hold here also? Why should not our attainments in sacred science depend upon the same conditions with those of physical science—to wit, the diligent and faithful application of the *appropriate means* for compassing the ends of our inquiries? Have we, then, at this day, any signal advantage on the score of *means* to warrant us in the hope of attaining results beyond the measure of our fathers in the field of biblical research? Let us look for a moment, in the second place, at this question.

II. The volume of revelation comes to us clothed in the drapery of a foreign and a dead language—a language spoken in a remote age of the world, and of which we have but few monuments, so far at least as the Hebrew is concerned, except the Scriptures themselves. It is obvious that we understand the record only so far as we understand the language in which it is written. But the means of understanding the language are constantly multiplying upon us at this day, far beyond any thing enjoyed by our predecessors. Grammarians, lexicographers, and critics are putting into our hands the key to unlock the treasures of Oriental philology; travellers and missionaries to the East are making us familiar with the manners and customs, the monuments and traditions, the arts, sciences, and modes of speech, which suggest and explain so many of the allusions in the sacred text. Add to this the signal advances made in latter times in the principles of biblical interpretation—a department which, under the title of *Hermeneutics*, and having for its

object the ascertainment and the application of the true canons of interpretation in their reference to the sacred writings—is rapidly elevating itself to a high place in the circle of positive sciences. Minds of the first order in our own and other countries are incessantly engaged in settling upon an immovable basis the fundamental rules by which the sense of the sacred record is to be determined; and it is every day more and more obvious that philology is giving laws to theology. Is it any arrogance in us, therefore—is it any disparagement to our fathers—to lay claim to those superior advantages for illustrating Scripture which Providence has thrown in our way? Is it a claim which *ought* to incur the least degree of odium towards those who modestly make it? The truth is, new light is forced upon us by the very spirit of the age, and we cannot resist it if we would. The spirit of investigation is not, and will not be, confined to the departments of physical or metaphysical science. No narrow minded *taboo*, in any part of the wide field of inquiry, will be brooked in this age of unshackled research; and it is utterly in vain to expect any exemption for the sacred volume from this searching and most inquisitorial scrutiny. We may dread the keen encounter as the lifting up of axes against the carved work of the sanctuary, but it cannot be avoided. Men will inquire, investigate, sift, weigh, and reason in a matter that concerns them so nearly as a revelation from God. They will compare its averments with what they know of its author from other sources—from his works, from his providence, from the inward promptings of their own minds; and it is to be remembered that they will come to the investigation of scriptural truth with the same habits of close and accurate analysis which are acquired in scientific inductions. If there is strictness in the one department, there will not be looseness in the other. And no one can question that there is at this day a sterner demand for evidence—a greater impatience of mere traditionary authority—a more rigid

requisition for positive certainty—in all the fields of knowledge than ever before. The result of all this, we think, must be a deeper insight into the interior soul of revelation, and a more luminous apocalypse of its shrouded mysteries.

And in this connexion we cannot forbear to adduce the authority of such a name as that of Bacon, the father if not of philosophy, at least of philosophizing. "Let no man," says he, "taking the credit of a sobriety and moderation ill applied, think or maintain that men can search too far in the book of God's word; but rather let them excite themselves to the search and boldly advance in the pursuit of an endless progress in it; only taking heed lest they apply their knowledge to arrogance and not to charity; to ostentation and not to use."

These are sentiments worthy the immortal name that sanctions them, and they must surely find a response in every bosom in which an enlightened reason has taken up its abode. But go back in idea two or three centuries, from the time of Francis Bacon to the age of his predecessor Roger Bacon, and how different would have been the reception of such sentiments! Imagine the entrance of a bigoted devotee of the Romish hierarchy into the laboratory of the philosopher, while employed in the midst of his crucibles and retorts and other scientific implements. We can easily picture to ourselves the sinister and lowering expression stamped upon the brow of the minion of the mass, as he gazes upon the strange apparatus before him. We see him looking upon the glowing crucible with its fused contents as he would upon a witch's caldron burning with red, blue, and yellow flames, and filled with incantations for holding unhallowed converse with the world of spirits. We can easily imagine, moreover, that he might, in the plenitude of his zeal for the interests of religion and the glory of God, give a significant hint to the philosopher of the thunders of the Vatican and the lightnings of the Inquisition. But what would the intrepid student of nature say, in reply

to these ominous givings-out of the son of the church? Would he not stand erect in the conscious dignity of reason and truth, and say, that *the universe was made to be known, and the human faculties given by which to know it.* And why, we would ask, may we not say the same of revelation? Was it not given to be understood? And is there any more harm in the theologian's interrogating Scripture, than in the chemist's, the geologist's, and the astronomer's interrogating nature?

It is indeed true that there exists a deep-rooted impression that it is only with the *plainer* parts of revelation that we can *profitably* have to do—that the *unknown*, when brought to light, may possibly in some way conflict with the *known*—and that, especially, the *prophetic* parts of the Bible were designedly sealed and shut up from human intelligence; so that it is nothing short of positive presumption to attempt to penetrate and solve their profound problems. We look upon them as if they were the mystical thunders whose utterances the prophet was commanded to seal up and not make known; or perhaps like the revelations which Paul had in heaven, and which it was not lawful to utter. Nay, nothing is more natural than to associate the ideas, if not the epithets, of *fanciful—chimerical—visionary*—with any attempt, however sober, to pierce the veil of futurity. So that it is not to be wondered at that hundreds of inquiring spirits have been frowned and frightened away from this sphere of inquiry by the force of prejudices wholly baseless and unreasonable. Under these circumstances it cannot be gratuitous to endeavor by all means to remove prepossessions so adverse to the interests both of reason and religion.

And there is, if we mistake not, at this day a state of things in the general mind of Christendom, which imperiously demands such an investigation into the contents of revelation, and into the very principles on which it is constructed, as we now propose to make. However tranquil may be our own repose upon the pillow of our faith, that of

thousands of others is disturbed and agitated by the intrusion of doubts that rush in upon them like an army of grim spectres. These harassing inroads are not always the offspring of an infidel skepticism, nor do they avail to shake the general belief in the truth of the Scriptures as a revelation from God. But they trouble the spirit—they are distressing, because they come in the semblance of *reasonable* doubts—doubts founded upon a *reasonable* philosophy, the conclusions of which the mind does not know how to resist; and therefore it would be very wrong to charge them to the account of a moral obliquity, or aversion to the truth, or to a morbid propensity to vain speculation. They are doubts and difficulties entertained by minds which cherish the profoundest respect for the sacred volume, and it is precisely *because* they do cherish these sentiments towards it, that they are so disturbed by the apparent conflict between its statements and those convictions which they receive, and cannot *but* receive, both from the intuitions of their own spirits and the decisive results of scientific research. If they could *give up* the oracles of Scripture, they would make short work with their misgivings, and extinguish them at a stroke; but this they cannot do. That holy book has taken such a hold of the very central persuasions of their souls, and has so intrenched itself in the innermost folds of their feelings, that it is the sundering of vital ties to think of renouncing it, and launching out without its guidance into the boundless deep of human conjecture. Hence the mental struggle of which we speak.

Now, we repeat, it would be doing the grossest injustice to multitudes of minds in this state to recognize in these inward waverings and agitations merely the repugnance of unsanctified nature to yield implicit obedience to divine authority. Does divine authority require a *blind* deference, an *unintelligent* assent, to its dicta, merely because they emanate from the supreme will in the universe? Does not God deal with men *as men*, and is not reason a constituent

part of man's nature, which in no circumstances he can be called to forego? Does not the Most High himself make his appeal to this principle when he says, "Come, let us *reason* together"? And how far does any man's religion differ from enthusiasm that is not regulated by the balance-wheel of a sound and enlightened reason?

The truth is, as the human mind is constituted, it is utterly impossible to refrain from asking the questions to which we have referred, and which bear upon the apparent conflict between the revelations of Scripture and the revelations of science. If, for instance, the obvious literal and grammatical sense of the sacred record leads me to believe that the material globe, with the various orders of its inhabitants, was first spoken into existence six thousand years ago, and geology at the same time brings to my mind absolute demonstrations, which I cannot possibly resist without doing violence to the fundamental laws of belief, that it has existed thousands and myriads of years before that time, what am I to think? I am brought to a stand at once. I must pause and ponder on this discrepancy. I must cast about for some adequate mode of harmonizing these various views. What will it avail to tell me, when I am assured to the contrary, that, as geology is merely in its infancy, its asserted results are not to be depended upon, and that it is altogether too early to build such sweeping conclusions upon such a slender induction of facts. I *know* that this is what no one will affirm who is *acquainted* with the facts. And what should we think of the asseverations of a stage-driver who should affirm, in opposition to Lyell, or Silliman, or Hitchcock, that he had travelled for years over a particular section of country, and had never seen the least evidence of such strata and formations as the geologists affirmed to exist there?

But, if the facts are such as the science maintains, then I am necessarily driven upon some mode of accounting for them in accordance with the statements of holy writ; for,

as the same God is the author of creation and of revelation, it is impossible that the teachings of the one, rightly understood, should conflict with those of the other. In this attempt to reconcile the two I may not perhaps be at once successful. I may possibly at first adopt a theory which I may be subsequently compelled to abandon. But I will still hold with tenacious grasp upon the intrinsic truth of the two records, assured that in some way or other the desired light will shine upon the subject, and effectually remove all its uncertainties and difficulties.

We may well tremble for the citadel of our faith if the issues and conclusions of physical philosophy are to be arrayed against the letter of revelation and no effort is made to bring them to a tally. It is undeniable that the inductions of a true science carry with them an irresistible, an overwhelming, authority to the human mind. We cannot gainsay them; and if the apprehended sense of holy writ appears to the man of science to be opposed to these conclusions—if he finds the statements of the sacred writers on physical subjects so utterly impracticable and unyielding that by no process can he bring them to agree with the plain facts and the inevitable inferences of his philosophy—let no one be surprised to find the authority of revelation giving way before the authority of reason. We do not say that this *ought* to be the case, but we do say that it *will* be; and minds of the first order will be thrown off into the dreary regions of blank theism. The pickaxe and the spade of the geologist will undermine the substructions of his own faith, and the records of revelation will be to him merely the superficial inscription, like that on the pillar of Pharos, which will disappear under the crumbling touch of time, while the irrefragable and eternal truth will loom out to his view in the relics of beasts, birds, fishes, and plants, which medallion the rocky strata of the earth, and chronicle the lapse of untold ages before the era of Genesis.

As it would seem, then, that the moral exigencies of the

human mind at this day demand a fuller development of the character of revelation in its relations to general truth, so we cannot doubt that the progress of scientific discovery is destined to afford the means of clearly defining the principles on which the inspired oracles are to be interpreted, in those portions of them which relate to scientific subjects. The grand desideratum has hitherto been in fixing the precise boundaries of the region which revelation claims to occupy as appropriately its own—the limits within which it professes to speak with a voice supremely authoritative and absolutely infallible. It has been deemed in former ages that the plain and literal averments of holy writ, on any and every subject, were to be considered as an infallible criterion of truth, and that it was a culpable presumption to think of appealing to any other. The natural consequence of this has been, that the progress of physical science has had to encounter, at almost every stage, the opposition of those who have feared that the credit of the Scriptures might be endangered if the claims of philosophy should be conceded. While we must honor the loyalty to revelation that has been evinced in this pious sensitiveness to every thing that seemed to come in conflict with its statements, we cannot at the same time but be pained and surprised at the tardy process by which the conclusion has been arrived at, that the grand scope of the Bible is *moral*, and not *scientific*, and that no important interest of revelation is jeoparded by admitting that, on a multitude of subjects which come within the range of man's unassisted powers, the Spirit of inspiration professes nothing more than to speak according to visible appearances and popular notions. This fact is now beginning to be very generally recognized, and no enlightened mind dreams that what is gained to science is necessarily lost to Scripture. Still we have no idea that the extent to which this principle is to be applied is at this day at all adequately appreciated, and therefore we shall not be in the least surprised if the present attempt to make the ascertained results of *physi-*

ology a test by which to try many of the literal declarations of the sacred writers, should be regarded as a bold and hazardous coming in collision with its sacred verities. But, as we have well pondered the ground on which we adventure to tread, we advance with great confidence to our conclusions, and shall tranquilly abide the issue. It is possible, indeed, that we may have erred in the specific results which we announce, and if so, this may be shown on satisfactory grounds; but we have no fear of being convicted, before an enlightened tribunal, of having periled the weal of the sacred oracles by the advocacy of a false principle of interpretation. We cannot conceive that the homage due to a revelation from God requires us to forego the inevitable deductions of that reason with which he has endowed us, nor do we think it possible that that word will ever achieve its predicted triumphs over the human mind till its teachings, on all points that come within the sphere of a *true* philosophy, shall be seen to harmonize with its legitimate deductions. This, however, will still leave a hallowed province of purely *moral* announcements, in which revelation utters its oracles as speaking out of an eternal silence which no voice of reason could ever break.

PART I.

CHAPTER I.

The Argument from Reason.

If the position maintained in our preceding pages be well founded—that there is to be an onward progress in our knowledge of Revelation, as there confessedly is in the knowledge of Nature—it follows, of course, that we have no more reason to be surprised at the announcement, we will not say of *new truths*, but of *new views of old truths*, in biblical science, than at the announcement of new discoveries in physical science. There may be a difference of opinion as to the *possible extent* of this progress, but none, we think, as to the fact itself. It is impossible to assign a reason why the outgoings of the human intellect should confine themselves to the limits of purely scientific research. They will certainly aim, at least, to penetrate the central abysses of Revelation.

In the number of those themes which invite the most profound inquiry, there is one on which, of all others, we look with the most anxious and yearning solicitude, longing for light as they that watch for the morning. It is a theme, in regard to which the posture of thousands of human spirits is that of seekers and suitors surrounding an oracle, standing as with bowed heads and hands folded on the bosom, silently, reverently, but most earnestly, awaiting the awful response. We allude to *the mode of our existence in another world;* to the form and conditions of being to which

we are introduced through the mysterious gateway of death. This is the grand question of questions to every self-conscious and reflecting mind. "If a man die, shall he live again?" From the inmost depths of his spirit he cannot but send forth the anxious interrogation, "What am I to be—where am I to be—when this mortal coil is shuffled off?" Is there any thing in reason or in revelation that will solve for us the momentous problem? The most casual inspection of the inspired pages does indeed certify us of the *fact* of a continued existence; but nothing is said, except in the most general terms, of the *mode*. We have the assurance of entering at death upon an eternal state of retribution, according to the moral character formed in the present life; but no answer is returned to the solemn questionings which would fain elicit the realities of that trans-sepulchral world. The great truths concerning that world have, from age to age, been received by faith. By faith have multitudes in all generations entered upon it. In thousands and millions of instances has the believing soul entered the dark domains of the grave, buoyed up by the sustaining assurances of the Gospel, that whether in life or in death it shall "go well with the righteous." We cannot question, for a moment, that this is practically an amply sufficing support, and that we have ground for everlasting gratitude on this score, even if we should never know, with any more certainty than we now do, the secrets of that unexplored region, till we each enter it for ourselves. Still we cannot but tremulously inquire. It is impossible but that the restless reason of man should urge its researches in this direction. It cannot abide contented, while no answer is returned to the queries which are prompted by the laws and impulses of its own essential nature. If it fails to read in the record of inspiration a satisfactory solution of its doubts, it will put nature to the rack, and endeavor to extort the secret of its teachings on this absorbing theme. It will dive into the depths of physiology and psychology, and learn if any thing is

taught by the laws of our physical or mental organization, which can throw the least gleam of light on the mysteries of life and the condition of our future being. We see, beyond question, that in other departments the progress of scientific truth has enabled us to put a more correct interpretation upon many points of Scripture; and why is it not possible it may be so here? Does any one now think of understanding the command of Joshua to the sun and moon, precisely as he would before the true system of astronomy was ascertained? Does any one, acquainted with the demonstrated results of geology, gather precisely the same ideas from the first chapter of Genesis that he did before that science was fixed upon its present firm basis?

If, then, in these departments we are conscious that the discoveries of science have given us clearer information relative to the true sense of revelation, why is it not conceivable that, from the same source, we may obtain a clew to conduct us somewhat nearer the truth on the great theme before us? Certainly, the more perfectly we understand the inward structure and functions of our own frames—the more completely we become masters of that wondrous economy which constitutes us what we *now* are, the nearer doubtless shall we approach to a knowledge of what we shall *hereafter* be. Nothing is better known to intelligent men than that immense advances have actually been made, within the last half century, in the physiology of the human system; and though the grand agency by which the animal functions are carried on has eluded research—*the vital principle*—yet approximations have continually been made towards it, and we see not why we should abandon, as utterly hopeless, the prospect of one day compassing the grand central truth of our being.

We can easily conceive that a naturalist, who should never have seen nor heard of a butterfly, might, upon investigating the inner structure of the caterpillar, and finding involved within it the rudiments of another organization, furnished

with a curious apparatus adapted to some other sphere of existence—that he might form, at least, a very probable conjecture as to the mode of being upon which the developed insect would enter when disengaged from its present grovelling tenement. He would doubtless be at fault as to many of the details of the future economy of the insect, but he would still be able to give a very shrewd guess as to the sphere and the mode of existence into which it should emerge, and of the general laws by which it should be governed. In like manner, we see nothing irrational or improbable in the idea, that a more intimate knowledge of the interior elements and functions of our physical and psychical constitution may finally enable us to educe the paramount laws of our future being, and bring us to a true 'Physical Theory of another Life.'* The mere fact that any truth, however mysterious, is a truth of revelation, does not prevent its being at the same time a truth of nature, and amenable to its laws. A revealed fact, which is at one age of the world received simply by *faith*, may afterwards become a fact of the *reason*—something which we *know* as well as *believe*. We see, therefore, no special grounds, from the peculiar sanctity of the themes of revelation, to forego the most rigid researches into their nature, or for being alarmed at the thought of bringing them more and more within the

* The work bearing this title, which has fallen into my hands since the major part of the present volume was written, contains a striking paragraph to the same effect with the above. "In every case where a transition from one mode of life to another is to take place, the germs of the future being are wrapped in the organization of the present being; and in every such instance a well practised naturalist, in examining it (supposing it to have been hitherto unknown to him) during its initial stage, would, without hesitation, announce it to have in prospect another and higher mode of life; for he would discern within, or upon it, the symbols of its destined progression, and he would find in its habits certain instincts that have reference to a more perfect manner of existence. Now is it so with man? We have already taken this for granted." p. 140.

limits of our positive cognitions. It is by no means impossible that the most signal miracles on record may ultimately resolve themselves into the operation of some higher law, which may never have been previously known except to its Author. Certain it is, that from that principle of progress which is so congenial, not to say congenital, to the human mind, the field of our knowledge must eventually take in an immensity of subjects which are at present beyond its sphere.

If, then, we are authorized to anticipate subsidiary light from this source, in solving the great problem of human existence in another world, is it not reasonable to expect, that the grand cardinal doctrine of the RESURRECTION should be illustrated by the same means? This doctrine, constituting as it does one of the main announcements of Christianity, and connecting itself with the most sacred hopes of the believer, urges its claims upon our profound attention. It is, indeed, a doctrine which is seldom *interrogated*. It is considered, for the most part, as one of those mysterious disclosures which are commended to our naked credence, and about which we are not to indulge a speculative curiosity or to ask prying questions. It is supposed, by the mass of Christians, that we are to regard the Resurrection in no other light than as a simple *fact*, the truth of which we are to receive on the bare authority of the divine word, and the accomplishment of which we are to expect solely on the ground of the divine omnipotence. But is there, indeed, any interdict laid upon inquiry in this department rather than any other? Is the subject fenced about with a balustrading of sanctity, which it is sacrilege or profanation to attempt to pass through? Must we not, necessarily, submit every position propounded in revelation to that intelligence by which alone we can understand it? *Understand* it, we say—for we must understand it, in order to believe it. Let us here be apprehended aright. We say that we must understand a proposition, in order to believe it. We may not, indeed,

understand the *mode* in which the asserted truth or fact exists; but the *verbal proposition* affirming it we must understand, or we cannot believe it. That all material bodies gravitate to the earth, is a fact the *mode* of which I do not by any means comprehend; but I have no difficulty in understanding the *proposition* which affirms the fact. So, that God is three in one sense, and one in another, is a proposition that comes at once within the grasp of my intellect, though my utmost endeavors to conceive of the mode of this existence are completely baffled. In like manner, we do not hesitate to assert, that although it may not be possible to comprehend the *mode* in which the resurrection of the body may be brought about, yet I must understand the terms in which the doctrine is announced. In other words, I must be able to affix an intelligible sense to the language employed for that purpose. Yet here is precisely the difficulty in regard to the doctrine as popularly held. We ask for a plain and explicit *statement* of the doctrine. What is the proposition, the belief of which will constitute me a believer in the doctrine of the resurrection of the body? To one who has not particularly reflected upon the subject, it might seem that there were no special difficulty on this score; but a closer consideration will probably reveal to multitudes of minds the vagueness and obscurity of their previous conceptions.

Should it be replied, in general terms, to our question, that the truth claiming credence is, that the body which we consign to the dust is again to be raised and reanimated at some future day; we rejoin at once, that this reply does not cover the ground of the difficulty. The simple assertion that the dead body is to be raised does not constitute an intelligible proposition, for the reason that it leaves it utterly uncertain *what body is meant.* A resurrection is indeed predicated of *a* body, but this is a very different thing from the resurrection of *the* body, and our inquiry cannot possibly be satisfied without a more minute spe-

cification. No fact in physiological science is better ascertained, than that the human body, in regard to its constituent particles, is in a state of constant flux. It is perpetually undergoing a process of waste and reparation. Strictly speaking, no man has the same body now that he had seven years ago, as it is in about this period that a complete change is held to take place in the bodily structure, by which we may be said to be corporeally renovated. This is a fact established by physiology, and the proof of it, we believe, is entirely beyond question, and must form an indispensable element in any judgment which we pronounce upon the subject. The phrase, *the body*, does not accurately represent the object intended, if the idea conveyed by it be restricted to the body as existing at any one moment. The idea of existence in continuity is indispensable to it. The question then again recurs—What body is to be raised? A person who dies at the age of seventy has had ten different bodies. Which of these is to be the body of the resurrection? Is it the body of infancy, of childhood, of youth, of manhood, or of old age? Or is it the aggregate of all these? If we go back to the days of the Antediluvians and apportion the number of the bodies of Methusaleh, for instance, to the length of his life, and then suppose the whole to be collected into one vast corporeity, we should indeed be reminded that, as "there *were* giants in those days," so there *will be* giants in the day of the resurrection!

It is obvious that a very grave difficulty from this source pertains to the prevalent theory of the resurrection of the body, and one which we discover no mode of obviating on that theory. In the following extracts from "Pearson on the Creed," whose statements of doctrine are for the most part singularly luminous, and who has, perhaps, enunciated this doctrine with more explicitness than almost any other writer, it will be seen that his explanation goes throughout upon a basis that fails to recognize entirely any such prin-

ciple of incessant change in the bodily structure as a sound physiology forces us to admit. Whether he was not aware of the fact in question, or did not duly appreciate its bearings upon the grand point in debate, we know not; but it obviously leaves the doctrine open to the full force of an objection, which, as it could not be expected to have occurred to the ancient fathers of the church, would neither be likely to have arrayed itself before the mind of one who was principally occupied in embodying their opinions on the various articles of the Christian creed. "That the same body, not any other, shall be raised to life, which died; that the same flesh which was separated from the soul at the day of death shall be united to the soul at the last day; that the same tabernacle which was dissolved shall be raised up again; that the same temple which was destroyed shall be rebuilt, is most apparent out of the same word, most evident upon the same grounds upon which we believe there shall be any resurrection." (Art. xi. p. 568.) So again, in a subsequent paragraph: "We can therefore no otherwise expound this article, teaching *the resurrection of the body*, than by asserting that the bodies which have lived and died shall live again after death, and that the same flesh which is corrupted shall be restored; whatsoever alteration shall be made shall not be of their nature, but of their condition; not of their substance, but of their qualities." So in various other passages he reiterates again and again the assertion, that it is the same body that died that is to be raised, and even intimates that this identity is essentially involved in the very term *resurrection*: "So that, when I say there shall be a resurrection of the dead, I must intend thus much, that the bodies of men which live and are dead shall revive and rise again. For at the death of man nothing falleth but his body, 'the spirit goeth upward,' and no other body falleth but his own; and therefore the body, and no other but that body, must rise again to make a resurrection. If we look upon it under the notion of reviviscency, which

is more ordinary in the Hebrew language, it proves as much, for nothing properly dieth but the body; the soul cannot be killed; and nothing can revive but that which dieth. Or, to speak more punctually, the man falleth not in respect of his spirit, but of his flesh; and therefore he cannot be said to rise again but in respect of his flesh which fell: man dieth not in reference to his soul, which is immortal, but his body; and therefore he cannot be said to revive but in reference to his body before deprived of life; and because no other flesh fell at his death, no other body died but his own, therefore he cannot rise again but in his own flesh, he cannot revive again but in his own body." (Art. xi. p. 568.)

In all this it is palpable that no regard is had to the physiological objection which we are urging, and which is altogether of too serious a nature to be overlooked in any formal statement of the doctrine; yet the able and excellent bishop now quoted tells us that from this "we may easily perceive what every man is obliged to believe, and understood to profess, when he confesseth a belief of *the resurrection of the body;* for thereby he is conceived to declare thus much: I am fully persuaded of this as of a most necessary and infallible truth, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death; that the souls separated from our bodies are in the hand of God and live; that the bodies, dissolved into dust or scattered into ashes, shall be re-collected in themselves and re-united to their souls; that the same flesh which lived before shall be revived; that the same numerical bodies which did fall shall rise; that the resuscitation shall be universal, no man excepted, no flesh left in the grave; that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; that this shall be performed at the last day, when the trump shall sound: and thus I believe THE RESURRECTION OF THE BODY."

But can this be an intelligent belief? What definite ideas can any man attach to the terms in which the doctrine

is conveyed? Can any one *believe* in opposition to his positive knowledge? Now we *know* that the bodies deposited in the graves are not the same bodies with those that previously existed in the order of physical succession. If the language above quoted be construed in the utmost strictness of its import, it forces upon us the conclusion, that the identical body from which the soul took its departure at the hour of death, is the body the particles of which are to be recollected and re-constructed at the era of the resurrection. But why shall the preference be given to these particular bodies, when, as is well known, they are often withered and wasted by consumptions, swollen by dropsies, mangled by wounds, made hideous by deformities, curtailed of limbs, or become partially putrid by gangrenes? If the material particles of the body are to be reassembled at all, why not rather suppose that it will be those which composed it in the period of its prime, in its utmost vigor and beauty? But the truth is, the whole theory proceeds upon a fundamental fallacy which a single glance of the mental eye detects. The resurrection body is to be a *spiritual* and not a material body. The reassemblage of material particles can result only in the reconstruction of a material body, and a material body cannot be at the same time spiritual; at least we may confidently affirm that the *same material* body cannot be at the same time *spiritual*, although we are aware that Paul's expression, "a spiritual body," is understood by some to denote a body *adapted to spiritual uses*, instead of implying one that is metaphysically *spiritual* in contradistinction from *material*. But, taken in either sense, the assertion above quoted involves contradictory ideas. A material body is a body of flesh and blood; but "flesh and blood cannot inherit the kingdom of God."

But, waving all objection on this score, the doctrine of the resurrection of the same body, *in any sense whatever*, encounters difficulties in our view absolutely insuperable, arising from the changes and new combinations which the

particles of the dead body undergo in the interval between death and the resurrection. Who does not know that the luxuriant vigor and verdure of the wheat crops waving over the field of Waterloo are owing to a source of fertility which the Belgic husbandman never conveyed to the soil?

> Jam seges est ubi Troja fuit, resecanda falce,
> Luxuriat Phrygio sanguine pinguis humus.
>
> Rich harvests wave where mighty Troy once stood,
> Birth of a soil made fat with Phrygian blood.

The putrescent relics of the goodly structure which once enshrined a human soul are resolved into the dust of the earth. The dust springs up in the varied forms of vegetable life. The beasts of the field crop the grasses and the herbs which derive their succulence from the constituent materiel of the bodies of buried men. Out of these eaters comes forth sweetness, and the flesh which was fed by the flesh of the fathers goes to the sustenance of the flesh of the sons. To whom shall these particles belong in the day of their final recall from these varied compositions? Will it not require the whole vegetable and animal world to be decomposed in order to extricate the assimilated portions and give to each his due? And how can the matter ever be adjusted? The particles that now belong to one body have previously belonged to some other; whose shall they be in the resurrection?—as the Sadducees asked respecting the wife of seven husbands. And what shall we say of the case of those who have fallen victims to the barbarous rage and horrid hankerings of cannibals? Who shall be the rightful claimants, in the day of adjudication, when specific particles have been incorporated by perfect assimilation into two different bodies?

We are aware of the answer which Augustin (De Civit. Dei, Lib. xxii. c. 20) returns to this form of the objection: "The flesh in question shall be restored to the man in whom it first became human flesh; for it is to be considered as

borrowed by the other man, and, like borrowed money, to be returned to him from whom it was taken." But the difficulty is to find the first proprietor. In the endless cycles of change it is scarcely more the work of imagination than of reason to conceive, that a portion of the matter which once entered into the body of Goliath of Gath may have found its way into the flesh of Alexander's horse, Bucephalus, from which it might be traced till lodged in the person of some dancing dervish of an eastern city, whirling about in as many antic gyrations as ever did Bucephalus himself when attempted to be mounted by any one but his royal rider. But suppose the sojourning particles to be traced back to the giant of the Philistines, have we yet reached their ultimate destination? Whence did he obtain them? May there not have been a prior claimant still? And may not *his* title be challenged by another still prior, and so on indefinitely? Suppose an individual body at the present day to consist of a million of particles; what is easier than to conceive that each of these particles was derived from one of a million of bodies that have lived in former ages? If these bodies were each to claim its own on the ground of the same right which the present possessor has to them, what would be left to *him* from whence to form a resurrection body? But each one of this million of bodies might, perhaps, owe its component particles in like manner to as many predecessors; and we think it a fair question whether, if we were to follow out the supposition to its legitimate results, it would not compel the conclusion that the whole human race must be resolved back into Adam; and every animal, and every vegetable, back into the first animal and the first plant ever created.

The objection which constitutes the burden of our present argument obviously resolves itself into the difficulty of conceiving of any fixed *relation* between the body that dies and the body that is raised. So far as we are able to apprehend the prevalent sentiments of the Christian world in regard to this subject, they suppose that the same body which

is consigned to its native dust is at some distant day, and in some unknown manner, to be raised again and reconstructed, and the disembodied spirit, after a long exile, to be restored to its primitive habitation, newly fashioned and furnished by the hand of Omnipotence. To this view we urge the objection, that, by the law of the animal economy, the body in this life is continually changing, and consequently that it conveys no definite conception to the mind to say that the body will be raised, unless it is clearly specified what particular body is meant. Nothing is clearer than that the principle above stated enforces the necessary admission of a *succession* of bodies; and if so, we are at liberty to demand which one of the series is to be raised. If a man retained precisely the same body unchanged from his natal to his dying day, the difficulty would not be so glaringly insurmountable; but even in that case, as the resurrection body is to be a spiritual body, it confounds our faculties to attempt to imagine of what use the former material and fleshly particles are to be in the formation of a purely spiritual body. Is it not as easy for Omnipotence to form a spiritual body entirely new, without reference to any pre-existing materials, as to elaborate one out of the gross component parts of a previous body? And is not Mr. Locke's remark, in his letter to Stillingfleet, perfectly well founded, that "it would be hard to determine, if that were demanded, what greater congruity the soul hath with any particles of matter which were once united to it, but are now so no longer, than it hath with particles of matter that were never united to it."

We repeat, then, that the common view of the resurrection labors, in our opinion, fatally on the score of a conceivable *relation* between the present and the future body. Even admitting, as of course we must, that the power of God is competent to form bodies of the same external configuration, but of more glorious texture, and to unite disembodied souls with them, still the question forces itself upon us—

What *relation* exists between the original, putrefied, decomposed, and dissipated body, and the sublimated, glorious, incorruptible fabric which is to succeed;—what the relation in virtue of which I can call such a body *mine*, and say, "Behold *my* body raised from the tomb and animated anew?"

We know it is common for poets and poetical declaimers to give loose to imagination, and portray a scene which shall work powerfully on the passions, while at the same time it is as far from scriptural truth as it is from sound philosophy. Thus, in Young's poem, entitled "The Last Day," we have the germ of a multitude of similar descriptions, which have been amplified to pages of homiletic declamation; as, for instance, in the sermons of Pres. Davies, and also in one of the eloquent discourses of the Rev. Mr. Melville of London:—

> "Now monuments prove faithful to their trust,
> And render back their long committed dust;
> Now charnels rattle; scattered limbs, and all
> The various bones, obsequious to the call,
> Self-moved advance; the neck perhaps to meet
> The distant head; the distant head the feet.
> Dreadful to view, see, through the dusky sky,
> Fragments of bodies in confusion fly;
> To distant regions journeying, there to claim
> Deserted members and complete the frame."

What shall we say to this? In the view of sober reason is it any thing but a poet's dream? And what is the chaff to the wheat? "He that hath a dream, let him tell a dream; and he that hath my word, let him declare my word." Such descriptions wrought into pulpit discourses can be considered as nothing else than pulpit rhapsodizing, by which the cause of truth is any thing but a gainer. But this is a view of the subject approaching too near to caricature to be admitted as the *bona fide* belief of sensible men,

and as such entitled to serious refutation, and therefore we do not dwell upon it.

But waving all that can be justly deemed extravagant in the prevailing sentiments on the subject, we still find a large residuum of the improbable and the incredible in that which is propounded to our reception. Guided by the mere *letter* of Scripture, it is common to hear mention made of the body's being raised from the grave at the sound of the last trumpet, and of its coming out of the tomb or the sepulchre in which it was interred. This we concede is Scripture language, and the simple use of the *ipsissima verba* of the Holy Spirit can never be a ground of censure towards any man who uses it with pure motives. Still we are at full liberty to inquire into its meaning, and to institute the most rigid comparison between the literal averments of holy writ and the inevitable deductions of our reason founded upon the ascertained results of science; nor is it possible that the import of the inspired oracles, when rightly understood, should ever be such as to compel us to forego the clear and legitimate conclusions which are forced upon us by the just exercise of our rational faculties. The sense, however, which we are constrained to put upon the *letter* of the sacred record may be different from that which is most natively obvious, and such as would never have occurred to us but from an apparent conflict between the literal interpretation and the known facts or irresistible inferences derived from other sources—a point upon which we shall have more to say in the sequel. In the present instance it is unquestionable, that the words quoted from our Saviour's address to the Jews do encounter a very formidable difficulty arising from the indubitable fact, that thousands and millions of human bodies that were once deposited in graves are not there now, and never will be again. Their tombs are *cenotaphs*, or *empty monuments*, in every sense of the word. Where now are the tenants of hundreds of the cemeteries of Egypt, whose mummy-remains have been from age to age

consumed for fuel, or transferred, in the form of medicine, to the jars upon the apothecaries' shelves? They certainly are no longer to be found in the rocky repositories in which they were piously bestowed by the hands of survivors. When our Lord's language, therefore, is applied to cases like these, and it is affirmed that these bodies are to be raised out of their graves at the last day, how is it to be reconciled with the fact now adverted to? Let it not be said that this is an infidel objection, prompted by a proud preference of human reason to the teachings of inspired wisdom. The question is, Is it a *valid* objection? If so, it is entitled to regard, by whomsoever proposed. Nothing is gained by blinking or blackening the allegation of real difficulties in any part of the sacred writings.

We do not of course urge the objection as bearing at all against the fact of a future existence in another state. But we are at liberty to demand of any one who affirms at this day respecting a body that was buried, say four thousand years ago, that it is to come out of its burying-place, what he *means* by the assertion, when in point of fact not a particle of it remains there—when it has passed partly into other forms of vegetable and animal life, and partly into imponderable gases? So far as this affirmation builds itself upon the express declarations of Jesus, we would ever interrogate its import with the profoundest reverence; but still we would interrogate it, nor do we conceive that a due respect to the words of inspiration requires us to rest contented with ideas that have nothing in them of definite or precise. Under this impression we scruple not to reject, as containing unfair and injurious imputations, the sentiment of the following extract from Witsius, (*Dissert on the Apos. Creed*, Vol. II. p. 424,) who thus descants upon the philosophical objection we are now urging:—"In fact this objection discovers a preposterous curiosity, and an immoderate love of refinement; which, however, it is not impossible to repress by satisfactory arguments. Even although we could find

nothing more particular to say in reply, is it fit that we should bring forward our reason, so feeble, so diseased, so enveloped in thick darkness, and so defiled by numerous corruptions, to weigh and measure the wisdom and power of God, his faithfulness in his promises, and his admirable providence and incredible facility in removing the greatest possible difficulties? Truly, that man cherishes most unworthy thoughts of God, who determines to believe him in nothing but what he is able to investigate and comprehend in its entire nature and mode, by the force of his own understanding. We make this remark, however, not because we have no other answer to return to the objection; but because when human reason replies against God, it is useful again and again to inculcate, that nothing is more just and proper than that, in its inquiries into divine mysteries, it should lay aside all murmuring, and allow itself to be subdued into the obedience of faith." Human reason is undoubtedly required to assume an attitude of the deepest deference and docility in reference to divine teachings, but she can never be required to forego her own attributes in dealing with an alleged revelation from heaven; and this enjoined subjection to the obedience of faith is often in truth little else than a virtual quenching of that candle of the Almighty which he has himself lighted up within us.

But we return to the objection. We say that the *letter* of the inspired record announces a fact apparently at variance with other facts which carry with them an authority no less imperative to our rational understanding. How can a body come out of the grave that is not there? It is palpable that the language must be limited, modified, qualified in some way, in order to be made accordant with known facts. We shall consider the passage more at length in the sequel; but we observe at present, that so far as it is pleaded in proof of the resurrection of the same body, or indeed of any material body at all, its testimony necessarily loses its effect, so long as the obvious conflict between the letter and

the fact remains unremoved. We are aware it may be replied, that no one can positively affirm that all the dust has disappeared from the place where it was deposited—that some relics of the entombed body may yet remain to form a nucleus of the reconstructed fabric. This we believe to be a very prevalent opinion in regard to the point in question. The dominant impression throughout Christendom is not, we think, that the entire body which was laid down at death is resumed at the resurrection, but rather that certain parts of it, more or less, are in some way preserved from extinction, and, like a germ in vegetation, are transferred from the old to the new structure, between which they constitute the indispensable link in the chain of continuous identity. But to say nothing of the utter lack of evidence that any such transfer takes place—nothing of the intrinsic incompatibility of material and spiritual elements in the same fabric—we are unable to perceive upon what grounds a diminutive portion of a dissolved and decayed human body can be said to constitute that body in its restored state. We can imagine an old house taken down and a few of its timbers or shingles to enter into the materials of a new one; but would this be termed a rebuilding of the former edifice? So in regard to the former and latter body. The solution labors under an insuperable difficulty from not defining how much of the one is necessary for rendering it a renewal or revival of the other. We are utterly nonplussed to master the *principle* on which the insertion of a few particles of the former body into the latter shall properly denominate it the resurrection of that body.

The remarks now made are made on the admission that there may, in some cases, be a residuum, small though it be, of the corporeal mass remaining in the grave after the lapse of hundreds or thousands of years. The probability, for the most part, we doubt not would be against this as a matter of fact; but in order to present the difficulty in its strongest light, we will suppose a case about which there can be no

doubt. The rites of sepulture—the modes of disposing the dead—have always been different among different nations; and of the whole number of the race of men who have hitherto lived and died, it is very doubtful whether the majority of them have been *buried*, in the ordinary sense of the term. However this may be, we know that *cremation*, or burning, has ever been and still is practised among several eastern nations. Now in order to present the difficulty in the case before us in its full strength, we will suppose that in a sufficient lapse of time the bodies of five hundred Hindoo widows are consumed on the funeral piles of their husbands on some lofty mountain peak. In the process of combustion it is evident that by the laws of chemistry a considerable portion of the solids and fluids of the system pass into invisible gases, which are lost in the immensity of the atmosphere, while the only perceptible residuum from each body is a little handful of ashes, which instead of being gathered up and enclosed in cinerary urns, we will suppose to be scattered by the winds to the four quarters of heaven.

Now it will doubtless be said that these bodies, like all others, are to be raised again at the last day. But what is meant by this language? How—in what sense—are these bodies to be raised? The question is not whether these *persons* are to live again. That is beyond the question. But what is to be understood by these *bodies* being said to be raised at the final consummation? Raised out of graves *they* certainly will not be, for they were never *in* graves; and as to any *germ* that may possibly be conceived of in respect to inhumed bodies, where is it here? The elements of these bodies, after having been submitted to the action of fire, are scattered through the universe, and we cannot conceive of any mode by which they can be said to be raised up, except by the re-gathering and re-construction of the dispersed atoms—and to this Omnipotence is undoubtedly competent. But does this relieve the difficulty? Does this bring us to the true scriptural view of the resurrection?

Is it the genuine doctrine of the resurrection, that the identical particles of the former body are to be re-assembled and formed into the renovated fabric? Will not this constitute a body of flesh and blood, which we are expressly assured cannot inherit the kingdom of God?

Again then we ask, What is meant by the resurrection of the body, and what the *relation* which the body that dies bears to the body that is raised? We cannot convict ourselves of irreverence in proposing these questions. They are forced upon us by the very laws of that reason with which the Creator has endowed us, and with which the dicta of revelation, when rightly understood, *must*, by inevitable necessity, accord. If the announcements of that holy volume can only be received by the surrender of our intelligence, and by a violent suppression of the voice which it utters, how is it ever to command the assent of any but minds of the lowest order?

But we shall perhaps be referred to the analogies of the vegetable world, and be reminded of Paul's striking illustration drawn from the sown seed and the up-springing plant, in which we are to recognize the most fitting emblem of the resurrection. We readily admit the general force of the analogy; but we shall perceive, if we mistake not, on a close examination, that the phenomena of the vegetable world illustrate the subject *in a different way* from what is generally imagined, and favor entirely a different construction. It is well known that throughout the whole kingdom of vegetation the new plant arises from some inwrapped and latent germ or stamen, to which the vital principle of the plant adheres, and under the plastic and organific power of which the new plant is developed. If the vital germ of a plant dies, we look in vain for its revival in any form. But when the germ lives, and the conditions are favorable, we confidently anticipate its re-appearance in due season upon the surface of the earth, and its advancement through the several stages of its growth to full maturity, when it will be in

the main a fac-simile of its parent. But in all this process we can trace the uninterrupted continuance of *life*. There is no break in the chain of vital operation, and consequently we are not difficulted at all on the score of the *relation* which the new plant bears to the old. Although it undergoes a great change of form, and the numerical particles are in a state of constant transition, yet so long as we can keep our eye on the unbroken thread of *life*, we have no hesitation in saying that there is a consistent sense in which it is the same plant. But suppose that a kernel of corn were planted to-day in the valley of the Mississippi, where it undergoes the usual process of decomposition, and a century hence, without any removal of the dust, a stalk of corn should spring up on the plains of Hindostan, and we should be told that that was the product of the seed dropped in the soil of the Western continent, could we comprehend the possibility of the fact? Could we perceive the relation of the two? Now this presents very fairly the difficulty in regard to the resurrection of the body. The difficulty arises from the break in the continuity of the vital operations. While the body is *alive*, the vital functions are indissolubly connected with the presence and functions of the *soul*. When death takes place the principle to which the *animation* of the body was owing departs, and leaves the body a mere mass of inert lifeless matter, subject, like all other matter, to the action of chemical agencies, by which it is gradually resolved into its primitive elements. Where then do we, or can we, detect any thing like a germ or staminal principle, by the action of which a new body can *ever* be developed out of the remains of the former? It is precisely as in the case of a plant, the germ of which has been decomposed and destroyed. Does not that plant, as a matter of course, lose its reproductive power? Throw a seed into the fire, and what prospect of its germination? Submit a human body to the action of the flames, and then say whether the effect upon the vital principle or the vital portion, whatever

it may be, is not the same as in the case of the plant. Do not the same natural causes which forbid the re-quickening of the one forbid that of the other also? This we say on the hypothesis—and it is nothing more—that there is any thing in the human body, apart from the soul, answering to the vital germ of the plant. But in truth the vital principle of the body is indissolubly connected—we do not say identical—with the soul. If the body is again to be animated, it must be by the re-infusion of the soul, a position in view of which two objections at once array themselves in interrogative form before the mind;—(1.) How is the body to be forthcoming at the appointed time, when it has become blended with an infinity of other organizations, and when different human bodies have an equal claim to the particles composing it? (2.) Supposing that Omnipotence should adjust this difficulty, will the re-construction of the original materials of the fleshly body form the spiritual body which we conceive to be that of the resurrection? And if a change take place virtually equivalent to a new creation, how can this be termed the resurrection of the *same* body? On any ground, therefore, we perceive the immense difficulty of establishing a definite or conceivable *relation* between the body that dies and the body that is raised.

Let us now turn for a moment from the vegetable to the animal kingdom, and note the organisms in that world of wonders. The result we shall find to be the same. We see the grovelling and unsightly caterpillar or silkworm cast off its gross exuviæ, and forth issues, after certain ordained transformations, the brisk and beautiful winged insect, soaring upwards in an element entirely new, and with a body curiously adapted to the sphere into which its existence is transferred. Though it has not the *same body*, yet we have no hesitation in saying it is the *same creature* which we beheld creeping in peristaltic movement along the ground. And we say it is the same, because we perceive here also the unbroken continuity of the vital principle, the true seat

and subject of animal identity. We have no difficulty in recognizing the *relation* between the primitive and the ultimate organism. The one is visibly developed out of the other without one moment's cessation of the functions of life. But let us suppose, for a moment, that the caterpillar should die and moulder to dust before this transformation, according to the laws of nature, had taken place; should we look for the emergence, at any future time, of the butterfly from the relics of the grub? Or, if we allow ourselves to imagine that one hundred or five hundred years after the worm had passed away, an insect should appear flapping its gilded wings over the very spot where the preceding structure was decomposed, and we should be told that that butterfly was the same being, transformed, with the caterpillar that had perished there ages before, could we by any possibility grasp the ideas involved in the affirmation? All the *relation* that we could discern between the one and the other would be that of *priority and posteriority of time.*

Now this, we contend, is precisely the difficulty that weighs upon the common theory of the resurrection of the body. According to this theory there is just that break—that huge interruption—in the continuous agency of the vital principle which makes it so impossible to discover or define the *relation* between the buried and the beatified body. The latent link which connects the two entirely escapes detection, and yet it is upon the presence of this link alone that we can predicate *identity* of the two structures. Thousands and millions of bodies perished in the universal deluge. Some of these were probably devoured by the monsters of the deep, and entered into combination with their bodies. Others, after the waters had retired and left them exposed on the surface of the earth, were slowly resolved back again into their primordial elements, and have since passed through countless mutations. The question is, whether the true doctrine of the resurrection requires us to believe that these

dispersed materials are to be re-collected again, and to enter into the composition of *spiritual* bodies? If that is the case with the antediluvian dust, it doubtless is with all other, and how this is to be effected without taking to pieces and unravelling, as it were, the whole framework of Nature, surpasses conception. And if this *is* to be the case, when? Is it to be at the period denominated the last day, when it is for the most part held that the conflagration of the heavens and the earth is to take place? If such be unequivocally the divine testimony, we must of course receive it. But it would surely seem to human view, *a priori*, a strange and incomprehensible procedure, that the re-gathering of these scattered particles, the re-building of these dilapidated human temples, should be going on in the midst of this scene of "telluric combustion!"

It is obvious beyond question that the popular theory reduces us to great extremities of solution. Indeed we see not but that the difficulties which cluster about it are absolutely insuperable; and if Faith has only this view of the resurrection to present to Philosophy, we cannot perceive any ground for wonder that Philosophy should be slow to receive it; and yet Philosophy and Faith, like Righteousness and Peace, in the economy of God, are and must be wedded together. True philosophy—and we are here speaking of no other—can never—never—be in conflict with true faith.

There is doubtless a great variety of shades in the prevalent belief on this subject; yet we cannot, we think, be mistaken in regarding it as the general sentiment, that notwithstanding there is a very long and indefinite period to elapse between death and the resurrection, yet that the future body, when re-produced by the power of Omnipotence, is to be in some way connected with and raised out of the existing remains of the corporeal fabric which the soul inhabited during its earthly sojourn. It is probable indeed that the views entertained of the nature of this relation are

somewhat loose and vague in most minds, and that they rest in resolving it into the working of an Almighty power; yet that it will be somehow in the actual resuscitation, in whole or in part, of the dead bodiesconsigned to the earth that this event will be accomplished, is undoubtedly very generally held.

To this view of the received doctrine of the resurrection we have ventured to suggest the objection drawn from the established fact, that our bodies in this world are undergoing a constant change, from the escape and replacement of the particles of which they are composed, and consequently that as we have, in the course of our lives, several bodies, it does not convey a definite or intelligible idea to say that *the body* will be raised at the last day. It leaves us under the irresistible prompting to inquire, what body? It is a mode of expression very similar to that which should affirm of some kind of coat which a man has worn for twenty years, that at the end of that time it should be renewed. In ordinary circumstances a person in that period wears and wears out a great many coats. To say, therefore, that at the end of twenty years a man's coat shall be renewed, leaves the mind utterly at a loss to know what particular coat is meant. The difficulty is the same in regard to the future renovation of *the* body. What body is intended? The reply dictated by the more prevailing opinion probably is, that it is the *last* body in the series. This is not an unnatural impression on the basis of the common theory, that the body to be raised is in some way directly related to the body which was laid in the dust. This is certainly the body which dies; and if a new body were to be constructed out of the remains of the old one, it would strike us as most reasonable that it should be out of that which "we saw quietly inurned." As the previous bodies have all evaporated and disappeared, the mind doubtless finds it extremely difficult to trace the connexion between these transmuted, volatilized and vanished structures, and the future glorious

corporeity. But let us suppose for a moment—and the supposition is perfectly legitimate—that this last body has just as much disappeared and become mingled with the universe as any of its predecessors: what is gained, we would ask, in the way of meeting the difficulty, by connecting the future raised body with the last of the series any more than with any of the former ones? In the space of some thousands of years they have *all* of them equally disappeared, and for aught that we can see, one of them has just as much relation to the future resurrection body as another—*and just as little.* Indeed we may ask if it is possible for any man in the exercise of his calm reflection, even by the utmost stretch of his faculties, to conceive the possibility that a risen saint should be able to recognize the splendid, sublimated, celestial fabric in which he soars upwards to the eternal mansions, as specifically related to that worn, wasted, withered, decrepit, or possibly marred, mutilated, and deformed body from which his soul took its exit? For ourselves, we are unable to discover any adequate grounds for this opinion, or to realize that the objection we are urging, from the successive changes of the human body, is not a valid objection. We are certainly at liberty to demand what particular body is to be raised. If any one is specified, then we ask why that rather than any other? If it be replied that the aggregate of the whole is to be raised, then we naturally ask how those portions of the huge fabric are to be disposed of which have equally belonged to other bodies?

Our grand objection then to the common theory of the resurrection, is founded upon the lack of a conceivable *relation* between the former and the latter body. This relation we do not hesitate to affirm to be beyond the grasp of the human intellect, and a resort to Omnipotence leaves the difficulty, in our view, just where it was before. While we would not dare to limit the Holy One of Israel, or to deny that any thing is possible to him which is possible in itself, yet, as we apprehend the subject before us, the ideas

involved in the proposition of the resurrection of the same body are incompatible *per se*. The real question is, how Omnipotence itself can establish the relation of which we are in quest—how, not as to the *manner*, but as to the *fact*.

We are aware it is easily replied that it is no more difficult to conceive of the future body being built up out of the dispersed particles of the old one, than it is to conceive of the *creation* of the body in the first instance. But this reply loses sight of one important consideration which destroys the parallelism of the two cases. In the original creation there is the production of something by the simple fiat of Omnipotence that has no relation to any thing going before. But in the case of the resurrection there is the production of something out of a pre-existing substance, and consequently involving a *relation* of the former and the latter fabric to each other, which is of such a nature as utterly to confound and overwhelm our faculties, even when Omnipotence is called in to solve the problem. We may illustrate the difficulty that cleaves to the hypothesis by a fresh supposition. We can easily imagine that beneath the surface of a field of battle a human body, the body of a horse, and the wheel of a war-chariot may have been buried together. In process of time all these substances moulder away and become commingled in one indiscriminate mass of dust. The dust is there; but still it is but dust, and no power of human thought can conceive of one part of the earthy material being essentially different from the rest. No one can imagine any superior adaptedness in one part more than in any other for the construction of a glorified body. It is certainly impossible to conceive that any attributes should pertain to one portion of the mass, which should enable the soul to recognize itself as more *at home* in a body formed of that, than in one formed of any other.

Yet, if the popular view of the subject be correct, we

are required to believe that there is a discrimination to be made between these particles, now become homogeneous, and that a latent virtue in some which does not pertain to the others, is to appropriate them to the formation of a body "fashioned like unto Christ's glorious body." Can we conceive it? If it be said in reply, that the true question is, not whether we can conceive it, but whether inspiration has affirmed it, our rejoinder to this will be found in the sequel, where we consider the scriptural argument.

CHAPTER II.

Distinction of Personal and Bodily Identity.

The position that the scriptural doctrine of the resurrection necessitates the belief of the resurrection of the same body, enforces upon us the consideration of the subject of *identity*. We are at once arrested by the inquiry, whether the *identity of the person* implies the *identity of the body*. In strictness of speech a body which is undergoing a constant change in its constituent particles cannot be said to be the same in any two successive moments of its duration. This of course applies to the human body, the component atoms of which are in a state of ceaseless fluctuation. A precise use of language will not warrant the assertion, that our bodies are the same this hour that they were the last. The paring of a nail, the clipping of a hair, leaves the body a different body from what it was before this subduction from its integrity took place. It is true indeed that for all the purposes of ordinary and popular discourse it is perhaps an unexceptionable mode of diction to say, that we have in mature life the same bodies that we had in childhood. But when we subject the phraseology to a rigid test,

it is obvious that it cannot be true. That cannot be the same through a given lapse of time which is constantly changing its constituent parts during that time.

How then is it possible to affirm, with philosophical accuracy, that I have the same body to-day that I had twenty years ago? And it would certainly be hard to show that that which is philosophically false is theologically true. The point before us is one on which we are at liberty to insist upon the most punctilious exactness of definition. We are well aware that current modes of speech do not very nicely discriminate on this head, nor is it necessary. A man takes his stand by the falls of Niagara, and watches for hours the sublime spectacle of the cataract. He beholds the same element—he sees it in the same circumstances—he is surrounded by the same localities—he hears the same roar—it makes upon him the same impression; and he says, in common parlance, that he sees the same object. Yet nothing is plainer than that the particles of the fluid are every instant changing, and consequently that which he sees at one glance of his eye is not the same with that which he sees at the next. He predicates sameness of the object simply upon the ground of the sameness of the circumstances, relations, and effects. So in regard to a human body. I meet a well known acquaintance to-day whom I last saw a year or ten years ago. His form, air, manner, and voice are the same, and as his presence produces upon me the same effect, I say, without particularly scanning the propriety of the language, that I behold the same body. But on a moment's reflection, my reason corrects the report of my senses, and I am convinced that it cannot be the same body, if it is subject to the laws of all other human bodies. I behold the same *person*, but not the same *body*.

The remarks of Bishop Butler (*Anal. Dissert.* I.) on the identity of plants, are signally apposite in this connexion, especially as they indirectly develope the true grounds of the distinction between bodily and personal identity. "The

inquiry, what makes vegetables the same, in the common acceptation of the word, does not appear to have any relation to this of personal identity; because the word *same*, when applied to them and to persons, is not only applied to different subjects, but it is also used in different senses. For when a man swears to the same tree, as having stood fifty years in the same place, he means only the same as to all the purposes of property and uses of common life, and not that the tree has been all that time the same in the strict philosophical sense of the word. For he does not know whether any one particle of the present tree be the same with any one particle of the tree which stood in the same place fifty years ago. And if they have not one common particle of matter, they cannot be the same tree, in the proper philosophical sense of the word *same;* it being evidently a contradiction in terms to say they are, when no part of their substance, and no one of their properties, is the same—no part of their substance, by the supposition; and no one of their properties, because it is allowed that the same property cannot be transferred from one substance to another. And therefore when we say the identity or sameness of a plant consists in a continuation of the same life communicated under the same organization, to a number of particles of matter, whether the same or not, the word *same*, when applied to life and organization, cannot possibly be understood to signify what it signifies in this very sentence, when applied to matter. In a loose and popular sense, then, the life, and the organization, and the plant, are justly said to be the same, notwithstanding the perpetual change of the parts. But in a strict and philosophical manner of speech, no man, no being, no mode of being, nor any thing, can be the same with that with which it hath indeed nothing the same. Now sameness is used in this latter sense applied to persons. The identity of these, therefore, cannot subsist with diversity of substance."

How much sounder is the reasoning which we here en-

counter than that of Mr. Drew on the same subject (*Essay on the Ident. and Resurrect. of the Hum. Bod.*, p. 139, et inf). "We well know, in case of amputation, that much of the substance of the body may be taken away, without in the least affecting the identity of that body from which that substance was taken. For while amputation will, and inevitably must, destroy the identity of the numerical parts, the identity of the body will remain uninjured and entire, as much so, as though no such amputation had taken place."—"When the body of a corpulent man has been reduced to a mere skeleton by a fever, we may ask—Is that body the same that it was before? (Answer, no.) In point of identity it is most undoubtedly the same, but in point of real numerical particles it is undoubtedly much changed, and is become considerably different from what it was before. And as the loss of particles reduced his body to that skeleton at which I have just hinted, so when this person shall be recovered from his reduced state, and restored to his former corpulency, it must be by the acquisition of new particles, which are now incorporated in the system, in the room of those which the fever had wasted and exhaled. He must still possess the same body, in point of identity, under all the variation of health and sickness; though perhaps not less than one-third part of the particles which now compose his system is entirely new." In all this we detect the fallacy of confounding the identity of the *man* with the identity of the *body*. So again in what follows:—"We see also the surprising changes which an infant undergoes from an embryo in the womb to a maturity of years and to hoary age; through all the numberless variations to which, in every stage of life, the body has been exposed. And yet, through all those changes which either sickness or health produces; which respiration, or effluvia, or perspiration, can either separately or conjointly occasion, or which the embryo, from infancy to maturity can undergo, the identity is still the same."

If this be so, then we do not scruple to say, that it is vain to attempt to affix meaning to language. But the errant conclusions of this writer flow by legitimate sequence from his fundamental hypothesis, which is a mere gratuitous assumption, "that there must be somewhere lodged within the body, some portion of immovable matter, from which its general identity is denominated, in all the variations through which it passes, in the devious mutations of human life." Holding this view it is no wonder that his treatise discovers such a leaning to the Jewish figment of the immortal bone in the extremity of the *os coccygis*.

But this river of ratiocination soon loses itself in the sands when followed down into the region of clear physiological and psychological induction. Here we learn that the identity of the *body* is one thing, and the identity of the *person* another. Without a clear perception of this distinction the true doctrine of the resurrection will fail to be grasped. When once apprehended, we are immediately freed from all embarrassment on the score of the unceasing succession of particles. Affixing the seat of identity to the seat of personality, we can see the body wasting by exhalation and repairing itself by new accretions, and still perceive the central substratum of our being remaining unmoved, indestructible, and eternal, in the midst of all cycles of change. Something assuredly there is, which lives abiding and untouched in the midst of, and in spite of, the incessant flux of our corporeal existence. In that something our personality inheres, and to it our true identity cleaves. Of the body we cannot predicate identity at all in any two successive moments of its being; much less after centurial intervals and unknown transmutations. It is a mere centre of centripetal and centrifugal particles continually arriving and departing without any permanent stay. What can any man make of the unmodified averment that the same body is to rise at some indefinitely future day? If a man rises in the morning with a different body from that with

which he lay down—though he still remains the same person—with what propriety can he be said to rise from his grave with the same body with which he entered it?

Personality implies intelligence and self-consciousness. A beast is an *individual*, but not a *person*. The mere animal feels itself, but is not conscious of itself. The seat of personality is the centre of all our bodily and mental activities. The idea of the bodily structure does indeed enter into the general conception of the person, but it is related to it just as our clothes are related to our bodies—as a mere adventitious appendage. It is not essential to the *reality* of the person, as that which constitutes a man's *self* survives the body; it is not essential to the *identity* of the person, as that remains unchanged amid all the changes of the body.* The personality of a human being is centred in that which thinks, and reasons, and wills; which loves, and fears, and hopes; which suffers, enjoys, and feels. The *vital principle*, whatever that be, is intimately, and probably indissolubly, connected with the intellectual and moral principle, but no philosophy has yet shown that it is identical with it.

The ψύχη and the νοῦς, the *anima* and the *mens*, the *animal spirit* and the *mind*, coexist in the compound unity of our being, and though the essential and ontological attri-

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* "Perhaps you will say, it is not the same *person*, if it is not in a great measure the same *body*. I say, if the soul had not the least of the dead body, it would be the same person. St. Paul said he was 'rapt into the third heaven,' and yet whether in the body or out of the body, could not tell; and yet was he not the very person of Paul still? Christ says to the thief, 'This day shalt thou be with me in Paradise.' The *body* of the thief was upon the cross; it did not go into Paradise. Whom, therefore, did Christ take into Paradise?—another person, or the same? Or was Christ another person, or the same, during the three days his body was in the grave? All the saints, martyrs, prophets, and patriarchs, and all that have departed, whether good or bad, before the resumption of their bodies (?) are the same *persons*, and have their distinct fates allotted them."—*Burnet's State of the Dead*, p. 233.

butes of each elude our keenest research, yet the slightest reflection cannot hesitate to make the ground of our *entity* to be the seat of our permanent *identity*. The essence of this our faculties are not, perhaps, competent to reach; but be it what it may, it is doubtless in its own nature indestructible and immortal, and that to which we must look as the true basis of the doctrine of the resurrection. The erroneous estimate which, as we conceive, has been formed of this doctrine, has arisen from confounding some fancied identity of the *body* with that of the *person*. Mr. Locke has, indeed, developed the distinction with pre-eminent ability, but the assumed exigencies of theology have frowned upon its recognition, and it still finds a slow and reluctant admission. But the eventual triumph of truth cannot fail to sweep away the last barrier that opposes its access to the inmost convictions of the human mind.*

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* "The present seems a fit opportunity for introducing two or three observations on the subject of *personal identity*. It has been said, and is admitted, that the body is constantly changing, undergoing decay and renovation, yet the individual is conscious of being the same person, because SOME particles of the original body remain. Now, this is an error; for, first, we have no reason to believe that any molecule of matter *now* existing in our bodies will not have been effectually changed some years since, and perhaps oftentimes; for *no* part is exempted from the general law, and therefore the consciousness of personal identity cannot depend upon the *material fact* of some part remaining unchanged, as a lingering nucleus on which to ground a reasoning in proof of *identity*.

"The truth admits of a much easier and more rational explanation, since the consciousness of personal identity flows from that of continued existence. The whole may be changed; not a single particle of the original body may remain, yet the change has proceeded so gradually that the greater number of old particles remain while the new ones are prepared; and therefore, at any one given moment, there are in the body a much greater number of old than new particles; and the consciousness of personal identity has been transferred from one set of particles to another without any perceptible change. The decay and renovation have gone on by an unperceived process, and it has been only as a matter of science and

It is well known to have been ascertained by chemistry that the body is made up of no less than nine different substances—gases, earths, metals, and salts.* These substan-

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reasoning that we have *known* any thing of this change; the consciousness of personal identity cannot, therefore, rest on any material condition. *In fact this consciousness does not depend on the body, but on the mind; it has nothing to do with the material particles, but rests for its existence upon the immaterial spirit, and upon the sense of its continued existence.* Now, this is, after all, to be referred to a species of memory—a recollection of *former self* as coincident with *present self.*"—*Newnham on Recip. Infl. of Bod. and Mind, p.* 124, 5.

* Magendie makes the number of these elements to be eleven, and still regards it as doubtful whether even this be strictly correct. We may probably consider the truth as lying between these extremes. The following extract from the same writer may be pertinently introduced in this connexion:—"Whatever may be the number and diversity of the phenomena presented by men during life, they may be reduced at last to these two principal ones, viz., *nutrition* and *vital action.*"—"The life of man, and that of other organized bodies, is preserved by the habitual assimilation of a certain quantity of matter, called aliment. If they are deprived of this for a given period, it will be necessarily followed by a cessation of life. On the other hand, daily observation shows that the organs of man, and other living beings, are constantly losing a certain portion of the matter of which they are composed. A necessity, therefore, for repairing the loss which is thus constantly sustained, is the reason why the habitual use of aliments is required. From these data, and from some other circumstances which we shall mention by and by, it has been justly concluded that living bodies are not composed, identically, of the same matter at every period of their existence, but that they undergo a total renovation. The ancients imagined that this was accomplished in the space of seven years. But, without admitting this conjecture to its full extent, it is extremely probable that all parts of the body, during life, are undergoing a change, which has the double effect of expelling those molecules which have served their appointed time in the composition of the organs, and of replacing them by new molecules. It is this which constitutes nutrition. This process does not fall, indeed, under the cognizance of our senses; but the effects are so palpable, that it would be the height of skepticism to doubt it. In the present state of physiology, this operation cannot be attributed to chemical affinity, that power which controls the action of minute particles of matter upon each other in dead

ces, in the living body, are held in combination by some agency which we call *life*, and which is continually exerting an antagonistic force against the tendencies to dissolution. The component particles of these substances are undergoing incessant changes under the ceaseless action of that mysterious power which dismisses some and attracts others. This power maintains a perpetual sway, unchanged itself amidst all the changes which it works, until death ensues, when the body becomes a corpse, and the elements fall asunder. The *life* then retires, and with the *life* goes forth the *intelligence*, which conjointly constitute the essence of the man. But this surely is not the extinction of his being. Though invisible, he still lives; though no longer *physical*, he is still *psychical;* nor can it be shown that the phrase, *psychical body*, is not a fitting expression for that mode of existence upon which he enters at death.

We are well aware that we are here treading upon the outermost limits of our knowledge; but, as the fact is incontestable, that a vital principle, *pervading the whole frame*, coexists with the intellectual principle *in* the body, is not the presumption perfectly legitimate that they coexist also *out* of the body? In other words, that we go into the spiritual world with a *psychical body?* This, in strictness of speech, is perhaps a more appropriate epithet by which to denominate the body of the resurrection than *spiritual*, for the reason that it is not entirely clear that this latter term is used in the Scriptures in a metaphysical sense. The original term, πνευματικος, is derived from πνευμα, *spirit*, and it cannot be doubted that the dominant usage of this word by the sacred writers is not in opposition to *material*, but to *carnal*, as when it is said, "The *spirit* is willing, but the *flesh* is weak." Still it is evident that these senses, which we may call the *metaphysical* and the *moral*, do border so closely upon, as occasionally to run into, each other; and

bodies, nor, indeed, do we know of any satisfactory explanation of it."—*Magendie's Elements of Human Physiology*, p. 26.

where angels and demons are termed πνευματα, *spirits*, the ground of the appellation is doubtless the *immaterial* nature which they possess. For this reason we have frequently employed the phrase "spiritual body" in these pages in the metaphysical sense—a sense in which it would apply to the future bodies of the wicked, as well as of the righteous. At the same time we cannot but deem the term *psychical*, derived from ψυχη, *soul, life, the seat of sensation*, as conveying a more strictly accurate idea in this connexion than the other, although aware that this also is occasionally used in a moral sense.* We here repeat the remark which we have substantially made before, that we cannot admit that our inability to define with scientific exactness the intrinsic *nature* of the substance which, on the authority of Scripture, we denominate *spiritual*, vacates the general force of our reasonings on the subject. If our conclusions are denied on this score, what are those which are affirmed?

CHAPTER III.

The True Body of the Resurrection, as inferred by Reason.

We trust it may not be forgotten that we are prosecuting exclusively the *rational* argument in respect to the resurrection. The conclusions derived from the Scriptural view of the subject will be matter of subsequent consideration. At present we take philosophy for our guide, just as the geol-

* Some writers have adopted, by way of distinction, on this subject, the terms *sarkosomatous* and *pneumasomatous*, which will at once disclose their meaning to scholars as implying the *flesh-body* and the *spirit-body*, and to which there is no objection but their strangeness to English ears.

ogist takes the earth for his theme, and from its own phenomena endeavors to ascertain its past and future history. There is doubtless a science pertaining to each—a science yielding truths in which the reason, by the very laws of its actings, must rest with absolute assurance. These results of the reason, when rightly established, *must* agree with the sense of revelation, when rightly understood. As both reason and revelation acknowledge the same Divine Author, it is impossible that there should be any conflict in their genuine teachings. In regard to the point in question, we have shown, if we mistake not, that a sound and strict philosophy does encounter difficulties in the resurrection of the *same body* which may be pronounced insuperable, while it perceives none in the resurrection of the *same person*. The nature of these difficulties we may develope a little more at length, and under somewhat of a new aspect, with a view to come somewhat nearer to a conception of the true theory of the future life.*

The succession of particles in the human body may be compared to the successive members of a corporate society

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* "In the mean time I crave leave to ask whether there be any propositions your lordship can be certain of that are not divinely revealed? And here I will presume that your lordship is not so skeptical but that you can allow certainty attainable in many things by your natural faculties. Give me leave, then, to ask your lordship whether, when there be propositions of whose truth you have certain knowledge, you can receive any proposition for divine revelation which contradicts that certainty? If you cannot, as I presume your lordship will say you cannot, I make bold to return your lordship's questions put to me in your own words: 'Let us now suppose that you are to judge of a proposition delivered as a matter of faith, where you have certainty by reason, can you, my lord, assent to this as a matter of faith, when you are already certain of the contrary? How is this possible? Can you believe that to be true which you are certain is not true? How can you believe against certainty?' Certainty is certainty, and he that is certain *is* certain, and cannot assent to that as true which he is certain is not true."—*Locke's Reply to Bp. of Worcester*, p. 217–18.

formed under a charter. Let us take, for example, the English East India Company. Let us suppose that this company, after being in existence for a number of years, should at length, and long before the term of the charter expires, become virtually extinct, by the death of all but one or two of its members, who become remiss in acting any longer in their corporate capacity. We will imagine again that, after the lapse of a considerable interval, it is proposed to *resuscitate* the company. What are the leading ideas involved in the supposition? Would it be at all inferred that the former members were to be restored to life and organized anew? Does the renovated life of the company imply the reviviscence of the individual members who have previously formed it? The *charter*, it will be perceived, is the true constituting or uniting principle of the society, and so long as the *charter* remains unimpaired, with its objects, provisions, and conditions, so long the real essential *life* of the corporate company remains also unimpaired. The vitality, so to speak, of the society is in the charter, and *there* its identity is seated. So long as the charter remains the same, the society remains the same, and this sameness is entirely independent of the sameness of the members associated under it. So far then as we can perceive, the revival of the corporate society is not the revival, in any sense, of the original members, but merely the revival of the inherent formative or organific power of the charter. The charter is the living nucleus—the germ—the ground-element—to which the new social fabric owes its existence. This lives unchanged in the midst of all the changes which come over the incorporated members, which "never cease to perish." Now it is obvious, in the application of this to the subject before us, that if we could find in the human being something analogous to the charter in the company—something which continues to live in spite of the constant process of decay and dissolution—something of which we could predicate an immovable identity in the midst of perpetual tran-

sition—should we not feel that we had obtained a clew to the true resurrection-body? We might indeed be conscious that it was giving language somewhat more than its usual latitude to apply the term *body* to this subtle entity, whatever it was, but would it not be that which we should be sure was to be so denominated, if the term were used at all in this connexion? This principle, it is evident, while it constitutes the counterpart to the charter supposed, must be something wholly apart from and independent of the material particles which compose the present fabric of the body—something which has no permanent or necessary relation to that body—something which precludes the idea of the re-collection or re-construction of those dispersed materials of the former corporeity. Such, we cannot help believing, is the true view of the subject. The resurrection-body is that part of our present being to which the *essential life* of the man pertains. We may not be able to see it, to handle it, to analyze it, or to describe it. But we know that it exists, because we know that we ourselves exist. It constitutes the inner essential vitality of our present bodies, and it lives again in another state *because it never dies*. It is immortal in its own nature, and it is called a *body*—a spiritual body—because the poverty of human language, or perhaps the weakness of the human mind, forbids the adoption of any more fitting term by which to express it. It is, however, a body which has nothing to do with the gross material particles which enter into the composition of our present earthly tenements. Still we re-affirm our former position, that the truth of our conclusion on this head does not depend upon our ability to define the internal nature or constitution of this substratum of our being. We know that it *is*, whatever be its essence, and we are at liberty to reason to it and from it, as a positive existence, the negation of which would land us in interminable absurdities.

We cannot be unconscious, however, that we must here be prepared to encounter the query, whether, upon the view

now presented, the doctrine of the resurrection does not in fact resolve itself simply into the doctrine of immortality?—whether it does not in reality exclude the present corporeal fabric from any participation in the resurrection, and virtually abolish the distinction, *as usually conceived*, between soul and body in the future life? A fair question, doubtless, in reply to which our first remark is, that if our previous train of reasoning be sound and unimpeachable, and if this be the natural, obvious, and inevitable sequence which is forced upon us, we see not why we should shrink from it. Why should we fear to abide by sound conclusions drawn from sound premises? Truth is truth, regard it how we may; and if the laws of evidence, acting with a power and clothed with an authority which the very structure of our minds compels us to recognize, force upon us certain deductions from acknowledged facts and admitted principles, shall we not receive them? We freely confess ourselves unable to perceive the pregnable point of our foregoing reasonings; and so long as this is the case, we feel bound to abide by their just results. If these results be deemed of novel character, and such as to involve the most momentous consequences to the interests of revelation, still if they are legitimately arrived at, we cannot consent to charge ourselves with any special responsibility on the score of enouncing them. The consequences of truth belong to the God of truth, and to him we may confidently leave them. The reader will judge for himself how far the conceded facts and premises of our argument necessitate the conclusion to which we have adverted. If it be inevitable, we abide by it. Although thus far pursued merely as an argument from reason irrespective of revelation, yet if it be sound we not only calmly repose in the conclusion, but are unshaken also in the conviction, that revelation, *rightly interpreted*, must harmonize with it. It is impossible that any two truths in the universe should clash with each other. How far this may *apparently* be the case in the present instance, will soon be matter of inquiry.

But, secondly, we observe that on no subject in the whole circle of human knowledge are we more in the dark than in regard to what is usually termed *the soul.* It is common to speak on this subject as if the soul were mere abstract thought —pure intellection—capable of subsisting in another world in the most absolute and isolated state, without any kind of connection with any kind of body. But is thought substance? In order to thought must there not be something which thinks?—something of which thought is the attribute, and not the essence? Granted it may be, and must be, that we are unable to detect or define this mysterious substance; but we may still affirm that it must exist, and that no error is greater than to suppose, that at death the soul goes forth from the body as a *bare power of thought*—bodiless and formless *mens*—which is indeed in our present constitution lodged in a body, but to which a body is not necessary, and to which a body is in fact rather an incumbrance. Now to all this we do not hesitate to reply, that it is nothing more than a sheer hypothesis. It is impossible on the ground either of revelation or philosophy to make good the position. While our reason assures us that the power of thought does not pertain to the gross physical fabric which remains when the inhabiting spirit has taken its flight, we are still unable to resist the impression, that it does inhere in *something* which goes forth at the same time with the vital principle, and that *something* we believe to be the *ψύχη, psyche,* which is the seat and subject of *nervous sensibility.**

* A theme of great interest in connexion with our present subject is the sense attached to *ψυχὴ, psyche,* in the more ancient Greek writers, especially Homer. In his psychology the word never denotes *spirit* or *intelligence,* in the stricter definition of those terms, but always the *breath* or *life,* considered as the *animating* or *animal* principle of man. The *intellectual* principle is denoted by *νοῦς, mind, ἦτορ, heart, φρένες, reins,* (as the seat of the understanding), &c. When a man departs from life, the *ψυχὴ,* according to the Homeric belief, leaves the body; and this *ψυχὴ* continues to exist in *hades.* This belief rested on certain material

Our indisputable ignorance of the nature of this substance disqualifies us equally from *denying* as from *affirming* the truth of many things that may be predicated of it. The precise boundaries between the *physical* and the *psychical* parts of our nature have never yet been determined. In many points they seem to run into each other, and the progress of

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notions, and was in fact fashioned entirely out of rude inferences from sensible impressions. Derived from ψύχω, *to breathe*, it signifies primarily the *breath* or *air* which we exhale and inhale, and this idea lies at the bottom of all the significations of the word in the language of Homer. But as the breath is the one visible condition of life, it came at length to signify more ordinarily *the life*, without, however, giving up the primitive import of the *breath*. We can see from this how naturally it should have become established in a kind of *scientific* sense, to denote the idea of *vital activity*, which is closely related to that which constitutes the essence of the *person*, for which it is often employed in Scriptural Greek. When a man dies a natural death the phenomena are as if the *breath* were the cause of life. That ceasing, this ceases. But the body remains behind, and though the ψυχὴ is invisible, yet it continues to live, and to live in *hades*, the great receptacle of departed human beings. The ideas, however, connected with the ψυχὴ verged considerably towards the material, as Homer speaks of it as escaping from the ἕρκος ὀδόντων, *the fence or sept of the teeth*, and also as passing out through a wound. This is still more evident from the fact that the existence of the ψυχὴ in *hades* was considered to be in a definite form, which is usually expressed by the kindred term εἴδωλον, *eidolon, likeness, image, shadowy form*. The words in Homeric usage are most intimately related to each other, and when he speaks of the appearance of a departed ψυχὴ to a person living, the *apparition* or *phantom* is frequently designated by εἴδωλον, the *airy semblance* of a man, as men appear in dreams, with the form, dress, mien, &c., of the real person. We cannot go at length into the discussion, but it is obvious that the Homeric ideas ascribe the continuation of the *life* to the ψυχὴ, which abandons the body at death, and with which it has never any more concern—that they give to the ψυχὴ in its disembodied state *a human form*, like the ghosts of Ossian, which is expressed by the term εἴδωλον, *an ethereal phantom*, which was supposed to be an exact resemblance of the man—and finally, that this view approaches much nearer the truth, if we have exhibited the truth, than has generally been supposed.

physiological science is continually multiplying the proofs of a most intimate relation between our sensations and the subtler physical agencies of nature. It is ascertained too, beyond question, that our vital functions are closely connected, if not identified, with the operation of certain invisible powers and elements which we denominate *electric* or *galvanic*. We know, moreover, that the vitality of plants and of the vegetable kingdom generally, is greatly dependent on electrical influence. The effects produced by the shocks of the electrical machine in *forcing* the growth of flowers is conclusive on this head. The whole economy of the *nervous* system is inseparably connected with the operation of the same pervading agency. The experiments made by submitting the dead bodies of executed criminals to the action of galvanism, go far to evince that it is the same kind of influence which nature, or the God of nature, employs in producing the same motions and contractions in the living subject. And who is ignorant of the very close relation between the *nervous system* and the *mind?* Who does not know that the healthy state, the due proportions, and the kindly influence of the nervous power will act as an elixir of life on the animal spirits, and spread the rainbow hues of Paradise over every scene; while the diseased action of this same power will clothe creation with a mourning pall, and people every happy abode with the demons of darkness and despair? These aerial agencies are, we must admit, too subtle and fugitive to be retained within our grasp; we have not yet mastered the laws under which they act; and any one must necessarily be at fault if pressed to explain the *manner* in which their processes are carried on. But science has reached results which certainly warrant the conclusion, that all nature is pervaded by these active energies, and that we are living and moving in the midst of elements which directly take hold of the inner vitalities of our being, and from the action of which a spiritual body may be developed by established laws as soon as the present tenement

is forsaken of its informing principle.* To the question, whether such a body shall be material or immaterial, we

* The intimate connexion between electrical phenomena and *light* goes undoubtedly to favor the idea that the spiritual body will be essentially *luminous*. Intimations to the same effect seem in fact to be conveyed by numerous passages of Scripture, where the body of the resurrection is spoken of. When the apostle assures us that our vile body is to be "fashioned like unto Christ's glorious body," we are naturally reminded of the appearance of his body when transfigured, which we cannot well regard otherwise than as a preintimation of the splendor which shall clothe the persons of the risen saints, and it cannot properly be deemed a detraction from this glory to know that it is an essential property of the *substance* of which those bodies shall be composed, and is disclosed by a necessary law to the eye which is brought into a condition to perceive it; for it does not appear that such a perception is competent to the natural eye. It is to us by no means clear that either the transfiguration or the ascension of Christ was beheld by the disciples without some change in their subjective condition as an indispensable prerequisite, whether they were conscious of it or not. But, however this may be, it does not affect the main position, that a spiritual body is, in its own nature, essentially luminous and refulgent, and that the Scriptures so represent it. We are certainly taught to conceive the bodies of angels as of this character, and the condition of the risen righteous is expressly affirmed to be angelic. The whole tenor of the apostle's reasoning in 1 Cor. 15, implies that the resurrection body will be glorious, not only in the vague sense of *perfect*, but in the sense of an actual investiture of light. In this view of the subject we cannot but recognize something more than a mere figurative expression in such language as the following, founded upon a direct allusion to the resurrection: Matt. 13. 43, "Then shall the righteous *shine forth as the sun* in the kingdom of their Father," words which naturally refer themselves to a kindred phraseology; Dan. 12. 3, "They that be wise shall shine as the *brightness of the firmament*, and they that turn many to righteousness, *as the stars* for ever and ever." Here we are furnished at once with the clew to Paul's illustration, 1 Cor. 15. 40, 41: "There are also celestial bodies, and bodies terrestrial (i. e. human bodies); but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." This is merely an expansion of the idea conveyed originally by Daniel.

It may be deemed, perhaps, a somewhat presumptuous anticipation of

may pledge ourselves to return an answer, when the naturalist shall inform us whether light is material or immaterial; whether electricity, electro-magnetism, caloric, and the principle of gravitation, be material or immaterial; in regard to which no one is at present prepared to affirm either the one or the other. The truth is, we know but little of the true nature of what we term *matter* when we come to its more refined and subtle forms. Our ideas of it are derived mostly from its grosser conditions, of which we do not scruple to predicate *inertness* as one. But the moment we turn our eyes to the process of vegetation, we see the so-called *inert* mass of matter putting forth quickening powers and evincing qualities entirely at variance with our previous

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the results which may hereafter accrue from the newly developed phenomena of Mesmerism, to appeal to them in connexion with a subject of such grave moment as that under discussion; but as our own observation and experience, in circumstances that precluded the possibility of illusion, have fully established to our minds the leading facts of that science—for science it assuredly is—we have no hesitation in expressing the full belief that very important light is yet to be reflected from that source on some of the profoundest mysteries of our physical and intellectual being. Nor is it any less clear to our convictions that the physico-psychical system of Swedenborg, *in this connexion*, is destined to engage the study of all reflecting minds; for sure we are that no one can institute the comparison that we have, between the facts of animal magnetism and the doctrines of this remarkable man, without seeing that they stand in the same relation to each other as do the laws of gravitation in the universe to the philosophy of Newton. We have learned—and not a little to our surprise—that the system of Swedenborg, so far from being a mere wild incoherent farrago of spiritual hallucinations, is really built upon a profound philosophy of *matter* and of *mind*, and that the question of the truth of his theology must be decided by that of his philosophy; and this, strange as it may appear, is rather receiving confirmation than refutation by the results of scientific research. Nor will a supreme regard to truth allow us to withhold the declaration, that the view of the resurrection advocated in these pages is substantially the same with that taught in his writings, though arrived at by an independent process, and before we were aware of the features of affinity between them.

definitions. And so when we resolve solid substances into gases, we are confounded to find that which before answered all our ideas of matter apparently assuming other attributes and coming under other laws. Our knowledge is here nonplussed, and still the facts are palpable to our senses. We know that there are these subtle elements mixed up in the grosser materials of our bodies, with which our mental operations are connected, and upon which they are dependent, and we cannot know but that they may exist separate from our bodies, and form in fact, in the strictest propriety of speech, a spiritual body. The evidence of this may exist independent of our ability to define its essential nature. What this is we at present do not know, and cannot define; neither can any one define the nature of Christ's transfigured body, when seen by Peter and James and John on the summit of the holy mount, or that of the bodies of Moses and Elias, who appeared on that occasion. If we could comprehend the one, we doubtless could the other; for the presumption is, that the Saviour's body at the transfiguration was a mere splendid foreshowing of the quality of the post-resurrection bodies of himself and his saints. *Their* bodies, we are expressly told, are to be "fashioned like unto his glorious body."

The opponents of our theory may perhaps take advantage of this consideration, and apply it to the attributes of the gross body which is laid aside at death. They may say it is impossible to show, that there may not be a subtle residuum extricated from the material mass which is deposited in the grave, which may be sufficient to form the ground-element of the resurrection-body at a period indefinitely future. But in this case we still lack the evidence that the *vital* principle adheres to these ethereal relics of the inhumed body, as this unquestionably pertains to that part of our nature which we term the *soul*, and which we deem capable of assuming a spiritual corporeity without reference to the body which it forsakes at death. The grand point which we

combat throughout is that which affirms that no true resurrection can take place but by means of the *re-union* of those principles, soul and body, which constitute our being in the present life. We maintain, on the other hand, that neither reason nor revelation countenance the idea of any such re-union. All the purposes of a future existence and a state of retribution, we contend, may be answered without it; and as this view completely disembarrasses the subject of difficulties which are insuperable on any other, we must hold its claims on our credence to be imperative.

It would seem then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, *that a spiritual body is developed at death.* By *spiritual,* in this connexion, we mean refined, subtle, ethereal, sublimated. By the development of a spiritual body, we mean the disengagement—the extrication—of that psychical part of our nature with which vital and animal functions are, in the present life, intimately connected, and which differs from the pure spirit, the intellectual principle, as the Greek *ψύχη,* or *sensitive principle,* differs from *νοῦς,* the *self-conscious intelligence.* It is a *tertium quid*—an intermediate something between the cogitative faculty and the gross body. It is indeed invisible; but so are many of the mightiest agents in nature, and so are many of the noblest entities in the ranks of created beings.

We cannot say, indeed, that the evidence of this induction is *demonstrative;* it is at best perhaps but *presumptive.* Yet the presumption is extremely strong, and it is undoubtedly confirmed by the analogy of insect transformations. Recourse is usually had to this source as affording a beautiful symbol of the separate existence and immortality of *the soul.* But if our suggestions are well founded, it seems to shadow forth the development of the *spiritual body* rather than that of the *spiritual soul.* It is true, indeed, that the analogy fails on the score of presenting us in the latter organism a substance more nearly akin to the former than we

must suppose will be developed in the case of the spiritual body; but it is still sufficiently close to illustrate our point.* Look at that gorgeous variegated tenant of the air, winging its easy and joyous way over the flowery garden, or the grassy mead, or along the course of the babbling brook. It has left its pristine grovelling body in the dust, into which it is mouldering away. It can even look down from its

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* In the following extract the author evidently has in mind the common view of the resurrection as that of *the body* at some indefinitely future period. Abating this feature of the sentiment, and interpreting the illustration by our own key, it is strikingly *apropos* to our present strain of remark.

"It seems like a resurrection from the tomb into a fresh life, with celestial destinations. It is so analogous to that which the human spirit is appointed to undergo, that the intellect cannot well avoid viewing the insect transformation as the emblem, the token, the natural herald and promise of our own. The ancients, without our Christian Revelation, thought so; for one of their most pleasing imaginations, yet visible on some of their gravestones which we dig up, is that of a butterfly over the name or the inscription which they record. They place the insect there as the representation of their Psyche—of the animating and surviving soul; as the intimation that it will re-appear in a new form and region of being. It is thus analogous to the word 'resurgam' on our hatchments. It beautifully and picturesquely declares, 'Non omnis moriar—I shall not wholly die; but I hope yet to rise again.' The allusion and the applicability are so striking, that I cannot but believe that one of the great purposes of the Deity in creating his insect kingdom was to excite this sentiment in the human heart; and to raise by it the contemplative mind to look forward to a possible revival from the tomb, as the butterfly from its sepulchral chrysalis. Like the insect, the human personality has three states, and changes, and forms of being, but continues indestructible through all. It emerges from its ovum into the figure and life of the present fleshy body; it rests in its earthly grave, unextinguished, though visible to mortal eye no longer; and it will emerge from that at the appointed time into its ethereal nature and immortalized capacities; always the same self in each transmutation; never dying or dissolving with its material investment; but surviving, to bloom in everlasting youth amid the most exquisite felicity—the spiritualized butterfly, with angel wings perhaps, and an imperishable vitality."—*Turner's Sac. Hist. of the World*, p. 354.

aerial flight, and see the unsightly tenement which it has forsaken resolving itself into its original elements. Does it need it any more? Of what conceivable use can that earthly casement be to it now that it has received another body, developed out of the old one, adapted to the sphere in which it moves? Could any thing be gained by attaching the burdensome incumbrance of the former structure to the splendid apparatus of the latter? Is not the original fabric turned to much better account by being resolved back into dust, and so going to form the *materiel* of other worms, which shall in their turn give rise to other butterflies? So may we justly propose the question of the *cui bono* in relation to the resurrection of our former bodies. What purpose can they be supposed to answer, provided we have, as all reasoning and analogy tends to establish, spiritual bodies that have emanated from the material—bodies wisely adapted to a spiritual world? What desirable accession will they bring to the conditions of that being upon which we enter when mortality is swallowed up of life? The elements of our corporeal frames may eventually find their way into the construction of bodies that shall enshrine some of the brightest, purest, noblest spirits that ever adorned the creation of God. Will they not thus be better employed than in being brought into conjunction with spiritual bodies that are as perfect without them as the butterfly is without its caterpillar fabric?

The question as to the mutual recognition of the departed saints, thus clothed in celestial bodies, though naturally suggested by the view now presented, is one that really offers no impediment to its adoption. Recurring again to insect analogies for illustration, if we can conceive the possibility of two individuals of the caterpillar tribe recognizing each other as caterpillars, we can readily conceive of their recognizing each other as butterflies. This may be imagined to be a law of the wondrous transmutation which they undergo. In like manner, what should prevent the developed spiritual body of one human being instantly recognizing that of

another, when their state relatively to each other is the same after as before the magnificent transition.*

We are well aware that in view of all this the twofold question will be at once proposed—What proof is there of its truth, and, if true, how is it to be reconciled with what are regarded as the express averments of Holy Writ? We have already admitted that the solution propounded cannot be *demonstrated* to be true, although we doubt not there is constantly accumulating evidence that it *is* true; and if it be, it follows of course that the Scriptures must be interpreted so as to agree with it, as otherwise we should have acknowledged truths at war with each other. Certain it is, in our view, that the hypothesis, if such we are to term it, of a resurrection immediately to ensue upon the death of the body, involves far fewer difficulties than those which embarrass the popular apprehensions on the subject. As such we are driven to it as a refuge; and the mere fact that it is not incontrovertibly established forms no valid objection against it, when the common theory is attended with difficulties equally formidable. If the letter of revelation holds forth a view of the doctrine which arrays itself against the clearest evidence of facts and the soundest process of reasoning, is there no demand, on the other side, for the reconciliation of

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* "Had the resurrection required a reconstruction of relics, or a development of stamina, or a reunion of soul and body, it would then have required a revelation to prove identity, and only by faith could the risen either know their own persons or be known by others; but no such absurdity is involved in a change beyond conception rapid—the occurrence of an instant, and the perception of consciousness. No relic of the tabernacle may remain as a clew to identification; but no clew is wanted where no search is instituted; and search is precluded where identity is obvious. Let the copy be lost when the pattern is found; let the badger skins vanish when the glory is conspicuous. Not more exactly did the tabernacle made with hands correspond to the tabernacle made without hands, than the form and lineaments of the faithful in the valley with the form and lineaments of the faithful on the mount."—*Stephenson's Christology*, Vol. II. p. 178.

Scripture with science? Are we required to hoodwink our faculties in order to do honor to inspiration? Now, we do not hesitate to affirm that the human mind is so constituted that it cannot but feel the force of the objections which we have urged against the resurrection of the same body, or indeed of any body at all, except the spiritual body, which, we are compelled to believe, is eliminated at death, by established laws, from the clay tabernacles that we here inhabit. But if Faith is supposed to be required to reject what Reason sanctions, is not this in effect to say that we are called to do homage to God's word at the expense of doing violence to his work?—for the human reason is the noblest product of Omnipotence. For ourselves, we yield to no man living in sentiments of profound reverence for the oracles of Scripture; but we cannot perceive that in cherishing these sentiments we are laid under the necessity of turning a deaf ear to the sober and enlightened dictates of our understanding. The only ground on which we can recognize the claims to preference of one mode of solving a difficulty of revelation above another is, that it goes further towards satisfying the demands of our intelligence, all things considered, than the other. If, in the present case, we reject the proposed solution, and fall back on the common view, on what grounds do we do it? Let any man candidly ask himself whether he is conscious of escaping difficulties thereby. If he adopts the common view, is he perfectly satisfied with it? Does he not adopt it subject to all the insuperable objections which his own reason urges against it? Can he feel entirely at ease in reposing on such a basis of belief? We know, indeed, that one may bring the matter to a summary conclusion by referring it simply to the Divine Omnipotence, which can, it is said, solve, with infinite ease, all the problems connected with the resurrection. Contenting himself solely with the assurance of the *fact*, he may say that he perceives no occasion for troubling his thoughts with any speculations as to the *manner* in which

the fact shall be accomplished. We have no disposition to disturb the intellectual repose, the pious quietism, which breathes forth in this language; but we may still be permitted to suggest that a reflecting reason finds it impossible to contemplate intelligently the *fact*, simply as a *fact*, without reference to the *mode* in which it is to be effected. The great question on the subject is, What *is* the fact which is asserted, and which we are required to believe? What is the *very thing* which Omnipotence is to do in order to do what is usually deemed necessary to the resurrection of the body? If we have not misconceived the prevalent sentiment of the Christian world, it is, that the same body which lived, and died, and was buried, is again to be raised. Let it be granted that this is the asserted *fact* of Scripture: we array against it the counter fact, that, as the raised body is to be a spiritual body, it *cannot* be the same. Here are two asserted facts in direct contrariety to each other. Can the one be intelligently held without some attempted explanation of the *mode* in which it is to be made consistent with the other? Is it an impeachment of due religious reverence to inquire if there be any possibility of bringing our faith and our philosophy into accordance on this head?

It may, indeed, be replied to this, that the spiritual body may be in some way sublimated out of the remains of the material, so that it may still be properly said to be the same, just as ice, water, and steam may be said to be substantially the same element. But on this view we encounter a new difficulty equally destructive to the theory. Here, on the one hand, is a spiritual body eliminated from the relics of the earthly fabric, and on the other a spiritual body, forming the investment of the soul, and on the principle of *re-union* we have two spiritual bodies to be united with each other. Is this the doctrine of the resurrection? And are we required to do reverence to revelation by embracing in our creed elements so completely at war with each other? Was piety honored in the stern

requisition made of Galileo, that he should content himself with the *literal* intimation of the *fact*, that the sun revolved around the earth, when he could adduce *facts* just as imperative to the contrary? Would it be any relief to his mind to cite Omnipotence as the grand reconciler of facts which he was compelled to regard as contradictions? We know what has been the final issue in regard to the positions of the Florentine astronomer. The demonstrations of science in establishing the truth of his theory of the solar system have established a principle of transcendent importance in the interpretation of Scripture—that the letter of the sacred writers does not always accord, especially in matters of physical science, with the verity of the sense. This principle geology, at a later date, has strikingly confirmed. We have for ourselves no doubt that physiology and pneumatology are destined to afford another illustration of the same principle. The soundness of the principle, on this ground, will be for a time earnestly and perhaps angrily contested, as it was in the case of these two sciences; but, triumphing over all gainsaying, it will finally struggle into universal admission. It will be at length every where conceded that the destinies of our being are to be evolved according to established laws, and not in violation of them. These laws will be developed by the progress of scientific research, the conclusions of which will carry with them a force of authority as irresistible as the *literal* announcements of the sacred text; and nothing can be gained for the interests of revelation by lifting up a standard against them.

It will have been seen, from the tenor of the preceding pages, that the argument from reason leads by fair and unforced inference to the conclusion, that the true doctrine of the resurrection is the doctrine of the development of a spiritual body at death from the bodies which we now inhabit. It now remains to inquire what countenance this view of the subject receives from an equally fair and blameless interpretation of the canon of Scripture. If the teachings of

that divine volume array themselves so unequivocally and inexorably against the conclusions to which we are brought by the argument from reason, that we can by no process of conciliation harmonize the two, undoubtedly we are required to abide by the Scriptural decision, whatever violence it may seem to do to our rational deductions. But this deference to Scripture, in opposition to the demands of a seemingly incontrovertible logic, can never be claimed but upon the ground of an *absolute assurance* of having attained the true sense of the inspired oracles on this subject. So long as a shadow of doubt remains, whether the mind of the Spirit does indeed peremptorily contradict the voice of our clearest convictions, it is impossible but that we should adhere to that judgment which, from the laws of evidence, we cannot avoid forming. To the question, then, of the true purport of revelation on this subject we now address ourselves.

PART II.

THE SCRIPTURAL ARGUMENT.

CHAPTER I.

Preliminary Remarks

THE previous train of our remarks has already incidentally disclosed the *principle* which we think is to be applied in the interpretation of those Scriptures that more especially refer to the subject of the resurrection. It is a principle, however, of so much importance as to demand a somewhat fuller expansion in this stage of the argument. As it really

lies at the foundation of the whole course of exegesis upon which we now propose to enter, we wish at any rate to state it with the utmost distinctness, as this may perhaps be the best mode of establishing its truth. Our impression is, that its strongest proof is contained in its clearest enunciation.

The Bible, as is well known, deals with two distinct classes of subjects—those which are originally *within* the limits of man's rational powers, and those which are *without*. Truths that are purely scientific fall into the former class. God has endowed his creature man with faculties that enable him to push his inquiries very deep into the recesses of physical nature, and to make immense discoveries in her wide domain. The possession of these powers is itself the warrant for the freest exercise of them, and the beneficence of the Creator has, in the vastness of his works, provided a field in every way commensurate to their boundless range. Over this field those "thoughts which wander through eternity" are incessantly prone to expatiate, collecting facts and forming inductions. The results to which the reason is brought in its researches in many of the departments of science may be regarded as *certain*. The mind, from the necessity of its own structure, rests in them as *demonstrated truths*. It cannot conceive them to be established upon any higher authority than that which belongs to their own evidence. Take, for instance, the department of astronomy, and consider the process and the result. The astronomer takes the universe as it is, independent of revelation, and attempts by the most rigid observation to ascertain its structure and its laws. He meets, indeed, with difficulties; he is baffled again and again in the several stages of his inquiry; he sees not how to adjust the apparent discrepancies in the different parts of the system; but he plies the telescope afresh; he institutes anew his calculus; the difficulties vanish, one by one, before him; the most satisfactory issues accrue; he comes to conclusions which assume the character of absolute demonstration; he enrols them in the class

of known and positive truths; he settles his science on an immovable basis.

Now we may ask if in all this he is doing wrong. Can the process or the conclusion be impeached? Is not creation free to his searching inquest? Is he not capable of reaching assured results? Yet these results in the science supposed are contrary to appearance. Instead of finding the earth at the centre of the system, he finds the sun at the centre. But the Scriptures, speaking according to appearance, represent the earth as the central body, and the sun and the stars as revolving around it. What shall he do? Shall he give up his conclusions because the *letter* of revelation is in conflict with them, when at the same time he is just as well assured of their truth as he is that there is any sun or earth at all? Yet we know that the time has been when this was required of the astronomer, because he was going counter to revelation, and he could only avow his belief by defying the terrors of hierarchical orthodoxy. Yet the truth has here finally triumphed, and the world reposes in the admission that on this subject the Bible was not designed to teach the verities of science.*

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* A humiliating lesson on the force of blind prejudice, in its war with the progress of science, is taught in the following extract from the history of the proceedings in the case of Galileo, which we have extracted from an old work of Benedict Plazza, entitled, *Dissertatio Biblico-Physica, de Literali Proprio Sensu Sacræ Scripturæ*, published at Panormus, in Sicily, 1734. With a view to economy of space we give an exact translation of the Latin original. The object of the work is to maintain the sanctity of the *literal* sense of Scripture, whatever be the subject on which it speaks. After laboring this point at great length in a chapter entitled, "Systema Mundi Copernicanum sacris literis omnino adversari, atque adeo plusquam falsum esse, ostenditur," the writer proceeds:— "The preceding arguments receive at once light and strength from the censure and decree of the Holy Congregation of Cardinals enacted against the Copernican system and its defender, Galileo. The history of this sentence I will first briefly relate. Galileo, the Florentine, having been denounced to the tribunal of the Supreme Roman Inquisition for affirming

Thus, too, in the kindred department of geology. Setting aside for the present every thing that inspiration affirms

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that the sun was immovably fixed in the centre of the universe, and the earth revolved round it by a daily motion, the two following propositions were discussed by the theological censors assembled for the purpose, by order of the Pontiff and the Holy College of Cardinals, and noted with the following censures: 1. That the sun is in the centre of the system and locally immovable, is a proposition absurd in itself, false in philosophy, and formally heretical, because expressly contrary to sacred Scripture. 2. That the earth is not the centre of the system, nor immovable, but revolves by diurnal motion, is a proposition absurd in itself, false in philosophy, and, theologically considered, at least erroneous in faith. Consequent upon the declaration of these censures a precept, signed by the Commissary of the Holy College before Cardinal Bellarmine, was served upon Galileo by order of the Sacred Congregation held in presence of Paul V. Feb. 23, 1610, commanding him to desist from that opinion, and neither to teach nor defend it in any way. A decree was also issued from the Holy Congregation of the Index, prohibiting the books containing such doctrine, and declaring it false and wholly contrary to sacred Scripture. But as Galileo, about sixteen years after, violated this precept by the publication, at Florence, of a certain dialogue respecting the twofold system of the universe, the Ptolemaic and the Copernican, he was cited a second time before the same tribunal, where, in due order of justice, a sentence of the following tenor was passed against him under Urban VIII.:—

"'*The most holy name, &c., being invoked, we say, pronounce, judge, and declare that you, Galileo, have rendered yourself vehemently suspected to this body of heresy, forasmuch as you believe and hold a doctrine false and contrary to the divine Scriptures, to wit, that the sun is the centre of the solar system—that it does not move from east to west—but that the earth moves—and that it is not the centre of the system; and moreover, that an opinion may be held and defended as probably true, after it has been declared and defined as contrary to sacred Scripture; and consequently, that you have incurred all the censures, and penalties, &c., from which it is our pleasure that you be absolved, provided that previously, with a sincere heart and faith unfeigned, you do before us abjure, curse, and detest the above named errors and heresies, &c.*'"

The document closes by assuring the reader that the "bonus Galileus" made the prescribed recantation on the 22d of June, A. D. 1633. The whole affair was thus completely righted. The "Holy Congrega-

concerning the creation and early history of the globe, the geologist takes our planet as he finds it, and goes to work to determine from the globe itself its *genesis*, and in the tablets of its rocks and strata reads the incontestable proof of an immensely greater antiquity than that which *appears* to be ascribed to it by the literal record of Moses. The evidence on this head is such as the human mind, by its inherent laws, cannot possibly resist, when it is fairly spread before it. The enlightened geologist has no more doubt in regard to his conclusions, than the astronomer has in regard to his. They stand upon the impregnable basis of a sound scientific induction. And we ask again, Is he doing wrong by thus going on, in the first instance, independent of revelation, and working out his problems by the light of the evidence which the phenomena of the earth itself afford? Is science sacrilege in this sphere of its operations? May not the earth be studied, as well as the sun and the stars? And may not induction here be as legitimate and unimpeachable as in the sphere of the kindred science? Yet here too we know that the same jealous fear of periling the interests of revelation has been evinced as that which impeded the progress of astronomical truth. The bare whisper that a longer duration than 6000 years is to be ascribed to our earth, has been drowned in a tempest of remonstrance on the score of endangering the credit of the Mosaic annals. But the disciples of geology, assured that truth may be *known* to be truth, have calmly held on in the career of observation and inference, till at length there be-

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tion of Cardinals" established the earth at the centre of the system, where it properly belonged, the sun was sent again whirling upon his daily circuit, and the arch-heretic by a dash of his pen, or a word of his lips, transmuted into a true philosopher and a saint worthy the calendar! What a pity that, after such an orthodox adjustment, the solar system should itself have fallen back into the very heresy which its expounder had renounced, and should have obstinately continued in it to the present day!

gins to be a turning of the tide, and many of the earlier opponents of the modern geology are openly ranging themselves in the ranks of its converts.

The question now comes up whether we shall not regard the human body and the human soul as just as truly a lawful theme of independent research, analysis, and solution, as the starry heavens or the solid globe. Are we not left as free by the Creator to abide by the ascertained results of physiology, as by those of astronomy or geology? Is not certainty of conclusion as attainable in the one case as in the other? And is it not just as probable that the Scriptures should speak according to *appearance*, and in conformity with the then state of knowledge, on this subject as on any other? Does revelation in this department, any more than in any other, preclude the additional light which may result from clearer investigation, and deeper insight in after ages? Is all knowledge exhausted by what is contained in the literal statements and allusions of the sacred writers in respect to the constituent properties of our being? On what principle—by what law—shall we hold ourselves interdicted from the most zealous prosecution of our inquiries into this department of the Creator's works?

But if inquiry here be lawful, are not the conclusions to which it brings us to be affirmed with all the confidence which the evidence warrants? And suppose those conclusions should be widely diverse from those suggested by the literal sense of the scriptural language, are we therefore called upon to forego them at once? Or, if we adhere to them, are our ears to be greeted with the fearful mandate issuing from the ecclesiastical tribunal,—*abjure—detest—curse*—as was enjoined upon Galileo?

What now is the obvious matter of fact as regards the particular subject of our present discussion? Are not the Scriptures constructed on this point, as on all others having respect to physical subjects, in reference to the then state of knowledge—to the popular impression and belief—among

those for whom they were originally designed? And did the Jews and the early Christians know what we know in relation to our physical organization? Was the science of animal chemistry developed in those early ages? Were they skilled in anthropology? Did they know any more of the settled truths embraced in this sphere of knowledge than of those which fall into the department of astronomy or geology? It avails nothing to say that the Spirit which indited the Scriptures knew these truths, if the writers did not. The Spirit knew too, equally well, the true structure of the solar system and the age of the globe upon which we dwell. Yet he has not seen fit to speak according to his knowledge on those points, and why should he any more on this? If there are actually stages in the progress of human intelligence; if the collective mind of the race, like that of an individual, passes through the grades of infancy, childhood, youth, and maturity; must not a revelation from God, vouchsafed to the earlier generations of men, adapt itself to their existing intellectual state? Can a child comprehend the deep things of a man? Who then will suppose that the obvious sense of the letter, on subjects that admit of continually growing light from subsequent discoveries, was intended as a fixed standard of import from which no departure was to be allowed? Would not this be like requiring the man to continue to wear the garments of the boy?

And yet it is unquestionable, that in nothing is the divine wisdom more conspicuous than in what we may term the *elasticity of import* in the language of the sacred volume. Emanating from that infinite intelligence which "understands the end from the beginning," which embraces all truth, and foresees the developments of all created intellect, the inspired word is so constructed that its language frequently adapts itself, in a remarkable manner, to the growing light of successive ages, and falls more or less into harmony with the ascertained verities of things. We do

not say, indeed, that this is universally and in every respect the case; for we have seen that in the departments of astronomy and geology the simple import of the *letter* does not accord with the reality of the facts which we are compelled to regard as conclusively established. Nevertheless, the remark will be found to hold good to a far greater extent than we should *à priori* imagine; and as to the particular subject of the present discussion, no devout reader of the Book of books can be insensible to the pleasure of finding, that the confident assertion of the results of his rational inquiries brings him so little into conflict with the plain averments of Scripture; that a fair and faithful exegesis of the sacred text discloses so striking an accordance between its true sense and his previous conclusions. Upon this department of our investigation we now enter.

CHAPTER II.

The Old Testament Doctrine of the Resurrection.

THE emphatic declaration of the Apostle, that Christ, through the Gospel, "hath brought life and immortality to light," is evidently not to be understood as carrying with it the implication, that the doctrine of a future life, and of a resurrection of some kind, is not contained in the Old Testament Scriptures. The genuine import of the original term φωτίζειν, conveys the idea rather of *shedding additional light* upon an obscure subject, than that of *announcing*, *declaring*, or *disclosing* it *de novo;* and this is confirmed by the words of the Saviour himself, Mat. 22, 29: "Ye do err, not knowing the Scriptures nor the power of God;" from which it is evident, that had they rightly scanned the purport of their own Scriptures, they would have recognized the indubitable traces of this grand doctrine. Still it cannot

be denied that the informations couched in the Old Testament on this theme are comparatively dark and shadowy, more like the dim and feeble glimmerings of the morning twilight than the unclouded blaze of the noonday sun. Nor can we deny that its intimations do not distinguish very precisely between the doctrine of the *resurrection*, technically so termed, and that of a *future existence* or *immortality*. So far at least as the tenet of the resurrection is supposed necessarily to include the idea of the living again of the physical body, we shall probably look in vain for a single passage which unequivocally asserts it; and for the same reason we shall probably find ample grounds for doubting whether that view of it is sustained any more by a sound interpretation of the New Testament. At any rate it may be pronounced a question of very difficult solution, why, if it be taught in the New Testament, it is not taught in the Old, and *vice versa*.

It is indeed true, that the doctrine of the resurrection enters into the articles of the Jewish creed, and as their creed professedly rests upon the Old Testament alone, it would seem a problem difficult to be solved, whence their faith on this subject was derived, if not from the writings of Moses and the prophets. Moses and the prophets do unquestionably contain explicit intimations of a *future life*, even when we can detect no traces of an allusion to the revival of the defunct body; and these scattered notices the Jews have wrought together into the semblance of a theory of a corporeal resurrection. They have, doubtless, been the rather led to this conclusion by understanding, in a literal sense, a number of passages which, rightly interpreted, speak only of a mystical or allegorical resurrection—a class of scriptures which we shall shortly bring under review.

To one who has made the Rabbinical writers on this head a study, the force of their testimony will be vastly weakened by their pressing into their service a multitude of texts which obviously have not the slightest relation to it,

and which can only be made to bear upon it by a violence amounting to torture. Such an one will be struck, too, by the endless contrariety of opinion that appears in their speculations on the theme. One Rabbi 'of blessed memory' says this, another Rabbi 'of blessed memory' says that, while the citer knows not which to believe, and the reader sees no sufficient ground for believing either—"each claiming truth, and truth disclaiming both." It would be an easy matter to fill a volume with the conflicting sentiments of the Jewish schools on this subject, but happily we are precluded the necessity of encumbering our pages with the detail of their dogmas and dotings. The question is one to be decided by a direct appeal to the oracles of inspiration. To this we are competent ourselves, and upon it we now enter; although it will be inevitable, in the course of our remarks, to make frequent reference to Jewish interpretations.

CHAPTER III.

Onomatology; Definition of Terms.

As the drift of our expositions will go to show that the intimations in the Old Testament of the doctrine of the *resurrection of the body* are at best extremely dubious, so the occurrence of corresponding terms by which to express it is in proportion but little to be looked for. As the idea, however, of such a resurrection is not unknown to the Jewish writers, there are one or two phrases which are by them somewhat familiarly and technically applied to it. The principal of these are תְּקוּמָה and תְּחִיָּה, the former derived from קוּם *to stand up*, and the latter from חָיָה *to live*. To the former the Greek word στάσις or ἀνάστασις, *standing* or *standing again*, corresponds; to the latter, ἀναβίωσις or

ζωοποίησις, revivification or *reviviscence.* The use of תְּקוּמָה in this sense is probably to be traced in the main to Ps. 1. 5, where it is said, "the ungodly shall not *stand* (קָמוּ) in judgment," which many of the Rabbins understand as equivalent to a denial that the wicked shall rise at the last day. Thus, R. D. Kimchi on the place: רְשָׁעִים לֹא לְתַחְיָה תִּהְיֶה תְּקוּמָה *as it concerns the wicked, there shall-not be to them a resurrection.* The same sentiment is asserted again and again by other Rabbinical writers, as we shall have occasion in the sequel to evince. The current Hebrew term for *resuscitate* or *vivify* is חָיָה in the Piel or causative form, a pertinent instance of which occurs, Hos. 6. 2, where, in fact, both terms are met with. "After two days will he *revive us* (יְחַיֵּנוּ); in the third day *he will raise us up* (יְקִמֵנוּ), and *we shall live* (נִחְיֶה) in his sight." Hence the phrase תְּחִיַּת הַמֵּתִים *quickening of the dead*, is of familiar use in the Rabbinical writings, and traceable to a variety of passages, which, though conveying the sense of a spiritual or allegorical revival only, they have generally interpreted according to the strictness of the letter, and built upon them the tenet of a corporeal resurrection. The evidence of this we shall adduce as we proceed.

The Syriac, while it sometimes employs a phrase literally equivalent to *resurrection of the dead*, makes use, in other instances, of the term ܢܘܗܡܐ *nuhama, consolation*, for expressing this idea. Thus John 11. 24, 25, "Martha saith unto him, I know that he shall rise again *in the consolation*, at the last day. Jesus said unto her, I *am the consolation* and the life." Hence, in the Talmud, the day of the resurrection is frequently termed יוֹם הַנֶּחָמָה *day of consolation*, and the Targum upon Hos. 6. 2, has the same diction. The grounds of this usage will be at once perceived. The anticipation of a day when the dead should be raised and enter upon their reward, is the great source of consolation to the pious in all ages, whatever modifications the ascer-

tainment of the exact truth on the subject may bring over the character of the hope. The Arabic has an equivalent phraseology, though it frequently employs a term signifying *the return*, i. e. of the soul to the body.

The prevailing Greek word used to denote the resurrection, as is well known, is *ἀνάστασις, anastasis*, derived from the verb *ἀνίστημι, to rise, to rise again, to stand up*. But upon the true sense of this term, in this connexion, we shall enlarge at greater length when we come to consider the New Testament evidence of the doctrine. In 2 Mac. 7. 9, we find the term *ἀναβίωσις*: "And when he was at the last gasp, he said thus; Thou indeed, O most wicked man, destroyest us out of this present life; but the King of the world will *raise us up*, (*ἀναβιώσις*) who die for his laws, in the resurrection of eternal life."

There can be no doubt that in all these cases the usage is founded upon ideas drawn from visible objects and phenomena, and such as were appropriate to a general belief of the resurrection, the standing up again, of the defunct body. Yet our concern, in the present discussion, is rather with the *grounds* and *reasons* of the belief, than with the belief itself. The truth of the doctrine is one thing, and the Jewish construction of it another. The sense, therefore, in which they used these various terms, though important to be known, affords us but little aid in coming at the grand verity itself. This can be compassed only by a direct appeal to the Scriptures themselves, and for this we are now prepared.

CHAPTER IV.

Examination of Particular Passages.

We may properly open our array of Old Testament citations with a passage which, but for the use that has been

made of it, we should never have suspected of bearing at all on the point in debate. This is the promise made to Abraham,

GENESIS XVII. 7, 8.

HEB.	ENG. VERS.
וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃ וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ מְגֻרֶיךָ אֵת כָּל־אֶרֶץ כְּנַעַן לַאֲחֻזַּת עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים׃	And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Upon this Menasseh Ben Israel (*De Resurrec. Mort.* L. i. c. 1, § 4,) remarks, "It is plain that Abraham and the rest of the Patriarchs did not possess that land; it follows, therefore, that they must be raised in order to enjoy the promised good, as otherwise the promises of God would be vain and false. Hence, therefore, is proved not only the immortality of the soul, but also the essential foundation of the law, to wit: the resurrection of the dead." Mede also puts the same construction upon the words, and it is generally adopted by the Millenarian writers, who very unanimously regard Mede as their great oracle. In reply, we observe, (1.) If our previous train of reasoning be sound, the drift of which is to evince that the future resurrection of the same body is intrinsically inconceivable and incredible, it follows that the bodies of Abraham and the patriarchs are no more to be raised than any other bodies, whatever may be the language of the letter. What is denied of the race *in toto*, must be denied of the individuals *in parte*. (2.) The admitted principles of philology are directly against the pro-

posed rendering. By both the Greek and Hebrew usage the particle 'and' is very often synonymous with 'even,' and should so be rendered, i. e. as exegetical of what goes before. Thus, 1 Chron. 21. 12, "The Lord's sword *and* the pestilence," i. e. *even* the pestilence. Num. 31. 6, "The holy instruments *and* the trumpets," i. e. *even* the trumpets. Eph. 4. 11, "And some pastors *and* teachers," i. e. *even* teachers. Mat. 21. 5, "Behold, thy king cometh unto thee, meek, and sitting upon an ass, *and* a colt the foal of an ass," i. e. *even* a colt. And so in numerous other instances. Here, therefore, the meaning undoubtedly is, "Unto thee, *even* to thy seed after thee, will I give it." This is all that is fairly included in the promise, the immediate object of which is not a *heavenly* but an *earthly* Canaan. In fact, in the 18th v. of ch. 15, as if to preclude the possibility of any mistake respecting the mode of the accomplishment of the promise, it is more explicitly defined as follows:—"In that same day the Lord made a covenant with Abram, saying, *Unto thy seed have I given this land.*" "But had the historian," says Warburton, "omitted so minute an explanation of the promise, yet common sense would instruct us how to understand it. A whole country is given to Abraham and his seed. His posterity was his representative; and therefore the putting them into possession was the putting him into it. Not to say, that when a grant is made to a body of men collectively, as to a people or family, no laws of contract ever understood the performance to consist in every individual's being a personal partaker." (*Div. Leg.* B. ii. § 3.) Indeed, if the Millenarian hypothesis be correct, the inheritance of the land of Canaan by the seed of Abraham in the flesh *was never a matter of promise.* As far as the east is from the west, therefore, is this passage from teaching any thing at all concerning the resurrection.

We may next cite the well-known passage from Job, ch. 19. 25–27, which is not only regarded, in popular estimation, as perhaps the most explicit announcement to be found

in the Old Testament of a corporeal resurrection, but *one* of the clearest in the whole compass of revelation.

JOB XIX. 25-27.

HEB.

וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי וְאַחֲרוֹן
עַל־עָפָר יָקוּם׃
וְאַחַר עוֹרִי נִקְּפוּ־זֹאת
וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃
אֲשֶׁר אֲנִי אֶחֱזֶה־לִּי וְעֵינַי רָאוּ
וְלֹא־זָר כָּלוּ כִלְיֹתַי בְּחֵקִי׃

ENG. VERS.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body, yet in my flesh shall I see God:
Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

GR. OF LXX.

Οἶδα γάρ ὅτι ἀέννός ἐστιν ὁ ἐκλύειν με, ἐπὶ γῆς ὁ ἀναστῆσας τὸ δέρμα μου τὸ ἀναντλοῦν ταῦτα· παρὰ γὰρ Κυρίου ταῦτα μοι συνετελέσθη, ἃ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑώρακε, καὶ οὐκ ἄλλος, πάντα δέ μοι συντετέλεσται ἐν κόλπῳ.

ENG. VERS.

For I know that he is eternal who is about to deliver me, to raise again upon earth this skin of mine, which draws up these things. For from the Lord these things have happened to me, of which I alone am conscious, and not another, and which have all been done to me in my bosom.

VULG.

Scio enim, quod redemptor meus vivit, et in novissimo die de terra surrecturus sum;
Et rursum circumdabor pelle mea, et in carne mea videbo Deum meum.
Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est hæc spes mea in sinu meo.

ENG. VERS.

For I know that my Redeemer lives, and that in the last day I shall rise from the earth;
And again I shall be enveloped with my skin, and in my flesh shall I see my God.
Whom I myself shall see, and my eyes shall behold, and not another: this, my hope, is laid up in my bosom.

No one can fail to be struck with the diversity of renderings here exhibited. The same feature would be still more remarkably disclosed were we to multiply, as might easily be done, the translations, ancient and modern, which interpreters have given of the passage. It would, perhaps, be impos-

sible to cite any paragraph in the whole compass of revelation marked by greater variety of construction than the present. This does not prove, indeed, that the passage is intrinsically unintelligible, but it proves that it cannot at once and confidently be assumed as bearing upon the point to which it is often applied. The mere letter of the English version does not afford a warrant sufficiently strong for adducing the passage in proof of the resurrection. The propriety of such a reference obviously depends upon the soundness of the interpretation which makes the language of Job a prediction of the Messiah—a view which has indeed been held by many commentators in different ages of the church, but against which the most serious objections exist.

(1.) The book of Job was not written by a Jew nor in the country of the Jews, and therefore not by one who was among the inheritors of the promise of the Messiah, or who is to be supposed *a priori* to have had any knowledge of a Messiah. Nor is there any other passage in the whole book importing that Job knew any thing of such a promised personage as the Jews understood by their Messiah. The book is not in its genius a *Messianic* book, but one purely *theistic;* and we are not at liberty, from the simple occurrence of the title 'Redeemer,' which we shall soon show to be more correctly translated by another term, to assign to the book a character which it has no adequate evidence of possessing.

(2.) Had the present passage really contained such an explicit declaration of Job's faith in a coming Messiah as is generally supposed, it is certain that he would have been entitled to a conspicuous place in that roll of ancient worthies, recited in the eleventh of Hebrews, who "have by faith obtained an excellent report." But no mention of him occurs in that catalogue, nor is he ever cited in the New Testament as an example of *faith*, but simply as a pattern of *patience.*

(3.) Were the words before us to be justly regarded as

expressive of his belief in the promised Redeemer of the Jewish Scriptures, it would have given him a just claim to the character of a *prophet*, as well as a *believer;* yet we find no intimation of his ever being deemed to possess that character, nor is this passage ever once alluded to by the Apostles in their controversies with the Jews in regard to the Old Testament predictions of Christ.

For these reasons we are constrained to dissent from any view which recognizes these words of Job as referring to the Messiah; and just so far as the evidence is weakened on this score, so far do they lose their force as a testimony to the doctrine of the resurrection.

But we have more positive proof from exegetical sources that no such allusion is couched in the language.

The original word answering to 'Redeemer,' is גֹּאֲלִי *Goël*, which is variously rendered by interpreters *vindicator*, *avenger*, *deliverer*, and is the term applied to him whose office it was to avenge the blood of a near kinsman, or to redeem a possession which had been alienated by mortgage or otherwise, as the kinsman of Naomi is said to have been the *Goël* or *redeemer* of the estate which Boaz bought upon his marriage to Ruth. Here then we may suppose it to be applied to God considered in the character of a *vindicating* or *avenging patron* of Job, who would appear as the asserter and defender of his injured innocence—innocence, that is, so far as the unjust charges and accusations of his professed friends were concerned. This divine Vindicator or Redeemer Job was assured was 'living,' however his power might now seem to be in abeyance, and that he would one day appear standing up in his behalf, but frail and mouldering dust though he were, and his skin and his flesh consumed by the force of his wasting disease. He is still confident that in his flesh, restored to strength and beauty, he shall yet in this life see, with his own eyes, his divine Deliverer appearing in his behalf and graciously vindicating his cause. It is the language of assured confidence in the

issue which is expressly recorded in the closing chapters of the book, among the informations of which we learn, that the afflicted saint at length declared, chap. 42. 5, "I have heard of thee by the hearing of the ear, but now *mine eye seeth thee.*"

This then we conceive to be the fair and unforced interpretation of this remarkable passage, of which Rabbi Menasseh Ben Israel says (*De Resur. Mort.* L. ii. c. 3), "There is nothing in it in any way relating to the resurrection; nor doth it appear that any of the Hebrews ever understood it in such a sense. The meaning and import of the words is this; I know that he who is the Redeemer of my soul, and translates it to a seat of happiness, is living and eternal through all ages." Yet this is said by a writer who does not scruple, by the most far-fetched perversion, to press into his service, in proof of the resurrection of the body, such texts as the following: 1 Kings 1. 31, "Let my lord king David live forever." Ex. 19. 6, "And ye shall be unto me a kingdom of priests, and an holy nation." Num. 15. 30, "But the soul that doeth aught presumptuously, that soul shall be cut off from among his people." Deut. 4. 4, "But ye that did cleave unto the Lord your God, are alive every one of you this day." And so with a multitude of others equally irrelevant. How is this to be accounted for on the supposition that Job's words were ever understood by the Jewish church to refer to this subject? Would it not be the first text to which they would have had recourse?

The necessity of a more extended discussion of this passage is precluded by the very ample and able investigation of it, into which Mr. Barnes has entered in his elaborate commentary on this venerable book, in which, after summing up, in a masterly manner, the arguments for and against the common interpretation, he comes to the clear conclusion that it contains no reference either to Christ or the resurrection. He closes the discussion with the following remarks, to which we cordially assent:—"So far as I

can see, all that is fairly implied in the passage, when properly interpreted, is fully met by the events recorded in the close of the book. Such an interpretation meets the exigency of the case, accords with the strain of the argument and with the result, and is the most simple and natural that has been proposed. These considerations are so weighty in my mind that they have conducted me to a conclusion, contrary, I confess, to what I had *hoped* to have reached, that this passage has no reference to the Messiah and the doctrine of the resurrection. We do not *need* it—for all the truths respecting the Messiah and the resurrection which we need, are fully revealed elsewhere; and though this is an exquisitely beautiful passage, and piety would love to retain the belief that it refers to the resurrection of the dead, yet *truth* is to be preferred to indulgence of the wishes and desires of the heart, however amiable or pious, and the *desire* to find certain doctrines in the Bible should yield to what we are constrained to believe the Spirit of inspiration actually taught. I confess that I have never been so pained at any conclusion to which I have come, in the interpretation of the Bible, as in the case before us. I would like to have found a distinct prophecy of the Messiah in this ancient and venerable book. I would like to have found the faith of this eminent saint sustained by such a faith in his future advent and incarnation. I would like to have found evidence that this expectation had become incorporated in the piety of the early nations, and was found in Arabia. I would like to have found traces of the early belief of the doctrine of the resurrection of the dead sustaining the souls of the patriarchs then, as it does ours now, in trial. But I cannot. Yet I can regard it as a most beautiful and triumphant expression of confidence in God, and as wholly worthy to be engraved, as Job desired it might be, in the solid rock for ever, that the passing traveller might see and read it; or as worthy of that more permanent record which it has received by being '*printed* IN A BOOK'—by an art unknown then, and sent down to

the end of the world to be read and admired in all generations."

Another passage supposed to bear upon this point is adduced from

PSALM XVI. 9, 10.

HEB.	ENG. VERS.
לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח׃ כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת׃	Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

The fact of a resurrection is undoubtedly taught in these words, and yet from the inspired comment of Peter, Acts 2. 29–31, it is clear that it is a resurrection predicated of the body of Christ, and not of the bodies of men in general: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." To the same purpose is the use made of this passage by Paul, Acts 13. 32–37: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thy

Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." Nothing can be more obvious than that what is here said of the resurrection prophetically announced by the Psalmist, must be understood exclusively of the resurrection of Christ, as preparatory to his entering upon the exercise of his sovereignty as head of the eternal kingdom over which he was destined, in the counsels of heaven, to preside. Of the body which is here said to rise, it is predicted that it "shall not see corruption," but this could neither be said of David nor of the great mass of the human race. Their bodies *do* see corruption. This is so pre-eminently the lot of our fallen humanity, that we are, each of us, forced to adopt the language of Job, and "say to *corruption*, thou art my father; and to the worm, thou art my mother and my sister." It is from *corruptible* that we are to be changed and put on *incorruption*. How then can this passage be adduced in proof of the general doctrine of the resurrection of the body?

PSALM XVII. 15.

HEB.	ENG. VERS.
אֲנִי בְצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ׃	As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

The doctrinal deductions on any subject drawn from the established English version of the Bible, must be judged of weight only so far as that rendering justly represents the sense of the original. In the present case it is beyond question that the words of the Psalmist are very variously rendered by different commentators. But even admitting that the established version were strictly correct, a perfectly fair construction of the language would be to understand it as describing the blissful transition of the disembodied spirit from earth to heaven at the moment of dissolution. In this

sense, as relating to the passage of a redeemed saint through the valley of the shadow of death into the immediate fruition of God, it beautifully portrays the surprise, and wonder, and delight of which the emancipated soul of the believer will be conscious, when, in a moment—in the twinkling of an eye—he finds himself raised from the gloom of a dying bed to the beatific vision of God and the Lamb. As the weary traveller, who has surrendered himself to a brief repose, is filled with joy when he opens his eyes upon a bright sun, a serene sky, and an enchanting prospect; so when the Christian passes through the momentary night of death, to the unclouded glory of an eternal day, he will indeed be 'satisfied.' His soul will be satiated with the enrapturing scene that bursts upon him. He will then not only behold the 'likeness' of God in him who is "the brightness of his glory, but the *express image* of his person," but he will be himself conformed to that likeness, and so be fully prepared for the experience of inexhaustible felicities in the divine presence.

That the term תְּמוּנָה is used to denote the *manifested presence* of Jehovah, equivalent to פָּנִים *face*, is clear from Num. 12. 8: "With him (Moses) will I speak mouth to mouth, even apparently, and not in dark speeches; and the *similitude* (תְּמוּנָה) of the Lord shall he behold." This is in effect the same as the Shekinah, in reference to which Rabbi Menahem thus comments upon the present passage: "There is no coming before the most high and blessed King without the Shekinah, to signify which thing it is said, 'I in righteousness shall behold thy face.'" Assimilation to this image is the privilege of the beatified saints, and it may be that Paul has a latent allusion to the present passage when he says, "As we have borne the image of the earthly, so shall we bear the image of the heavenly." If it be said, that this would bring it into connexion with the future resurrection, which is there the subject of the apostle's discourse, we reply, that this may be admitted without admit-

ting *the resurrection of the body*, which is the only point in dispute.

This then must be conceded to form a very appropriate and unimpeachable sense of the Psalmist's language, taken as it stands in the current version, and this is all that can fairly be made out of it. It contains no necessary implication of a future resurrection of the body. But in fact the words of the original (בְּהָקִיץ תְּמוּנָתֶךָ) are susceptible of another meaning, and one too sustained by a greater array of critical authorities. The 'awaking' is by them for the most part constructed with 'thy likeness,' and not with the person of the speaker—"I shall be satisfied in the awaking of thy likeness." Thus the lxx, *At the appearing of thy glory.* Vulg. *Cum apparuerit gloria tua, when thy glory shall appear.* So also the Arab. and Ethiop. Bp. Horsley, *When thy likeness is awakened.* Street, *When thy glory awaketh.* Geddes, *With the re-appearance of thy countenance.* Castalio, *When thy likeness shall be awaked.* The Syriac indeed has, *When thy truth, or faithfulness, shall awake.* But this arose unquestionably from their reading in the original אֲמוּנָתֶךָ *thy truth* instead of תְּמוּנָתֶךָ *thy likeness.* The Jewish commentator, Jarchi, is peculiar: *I shall be satisfied when the dead shall awake from their sleep.* This preserves the general sentiment of the text, but leaves it doubtful at what period this 'awaking of the dead' is to take place. Adopting then the grammatical construction above suggested, Hammond understands by God's 'image awaking,' his powerful and glorious interposition for Daniel's rescue in this world from the hands of his enemies. For ourselves we still incline to the former rendering, which is decidedly more agreeable to the accents, that seldom fail to indicate the true sense; and guided by them we would translate, "I shall be satisfied, in the awaking, with thy likeness," understanding it of the beatific vision to be enjoyed at the illustrious period of the 'awaking' so often spoken of in the prophets as identical with the great consummation, when the

righteous dead are to be *gloriously manifested* as risen from the dead, but not in a sense to include a *resurrection of their bodies*. The main idea will perhaps be more palpable by viewing the passage in connexion with another which seems to stand in designed contrast with it: Ps. 73. 20, "As a dream when one awaketh (בְּעִיר *in the awaking*); so, O Lord, when thou awakest, thou shalt despise their image." Here the image of the wicked, whatever be implied by it, is opposed to the image or likeness of God. Their pomp and pageantry and splendor, constituting the 'vain show' (צֶלֶם *image*) in which they walked, will be but for a moment—it can yield them no permanent satisfaction—God will blow upon it, and it shall vanish as a dream. But the image or likeness of God, which was the object of the Psalmist's devout aspirations, is but another name for all that could yield the most permanent bliss, and therefore he would be 'satisfied' with it in his final 'awaking.' This expression will come before us for further consideration in the sequel.

PSALM XLIX. 14, 15.

HEB.	ENG. VERS.
כַּצֹּאן לִשְׁאוֹל שַׁתּוּ מָוֶת יִרְעֵם וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר וְצוּרָם לְבַלּוֹת שְׁאוֹל מִזְּבֻל לוֹ׃ אַךְ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה׃	Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

Here again we are presented with a vivid contrast between the prospective lot of the righteous and the wicked. The Psalmist having mentioned the rich man as not abiding, but resembling the beasts and perishing, and those who follow him, approving his maxims and imitating his example, he goes on to say, as we interpret his language, that "as

sheep are brought at nightfall to the folds and there penned by their shepherd, so the wicked, when the night of their desolation arrives, are placed in Hades by Death, who acts the shepherd towards them (יִרְעֵם lit. *pastorizes them*). But the righteous survive to tread upon their dust, and triumph over them. Though despised during their life and trampled to the ground by their lordly foot, yet the tables are now turned, and in the morning succeeding their death the righteous have dominion, as the children of Israel had dominion over the Egyptians in the morning after their destruction in the Red Sea—or as an enemy might be said to have triumphed in the morning over the army of Sennacherib slain in the night. Their goodly forms, with all their beauty, are now turned to loathsome masses of putrefaction, and become the prey of corruption and worms; and however splendid the dwellings they have left, yet now they are doomed to remain for ever, without hope of redemption, in the gloomy regions of Hades to which they have gone down. But thanks be to God, my prospect is not like theirs. I have hope in my death. Though I may be called to submit to the universal law of 'dust to dust,' yet I shall not, like them, remain irrevocably under the power of the grave (שְׁאוֹל *hades*). God will redeem my soul from its thraldom and graciously receive me to the joys of his presence for ever."

This we deem, in the main, a correct paraphrase of a passage, the literal construction of which has given rise to vast perplexity among commentators. It yields to our minds no evidence of the resurrection of the body, unless it can be shown that 'soul' means 'body;' and if the soul be understood as denoting the *spiritual body* (ψυχὴ) we do not object to it. But on this view the resurrection takes place when the spiritual body leaves the material, which, as before remarked, we believe to be the true doctrine. As to interpreting the 'morning' here of the *morning of the resurrection*, we can only say it is a sense of the phrase

which can carry with it no authority, for it is sustained by no proof. It rests only upon a fancied analogy, which gives rise to an apparently apt and happy mode of speech. A cardinal tenet of theology needs a more solid basis to stand upon. The general sentiment of the passage is strikingly akin to that of Prov. 14. 32, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." The prevailing tenor of the Old Testament intimations undoubtedly is, that as the wicked in this life are really sunk in a moral or spiritual death, so this state of death continues interminably, and nothing is said of their being *ever* awakened from it. It is on this ground doubtless that the current of Jewish interpretation denies that they have any part in the resurrection; but this fact is very far from teaching that they do not actually *live* in an immortal and miserable existence beyond the grave. But our concern with the Psalmist's words is simply in their relation, or apprehended relation, to the *resurrection of the body.*

The following additional passages, which are characterized by a general identity of import, may be properly classed together:

Ps. 73. 23, 24, "Nevertheless I am continually with thee; thou hast holden me by the right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory."

Ps. 33. 18, 19, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

Ps. 56. 13, "For thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before God in the light of the living?"

We wave all remarks on these citations, as the reader will have no difficulty in judging for himself how much or how little relation they have to the general subject under discussion. That they may be construed into a remote reference to a future life, is perhaps to be admitted; but as their relation to our present theme is still more remote, we

can better appropriate the space that might otherwise be bestowed upon them. We advert to passages of a different character.

Isaiah XXV. 7, 8.

HEB.

וּבִלַּע בָּזֶה הַהָר פְּנֵי־
הַלּוּט הַלּוּט עַל־כָּל־הָעַמִּים
וְהַמַּסֵּכָה הַנְּסוּכָה עַל־כָּל־
הַגּוֹיִם׃
בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה
אֲדֹנָי יְהוִה דִּמְעָה מֵעַל כָּל־
פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל
כָּל־הָאָרֶץ כִּי יְהוָה דִּבֵּר׃

ENG. VERS.

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it.

These words come in as part of a splendid pæan or triumphal song, anticipative of the victory of the Lord's people over all their enemies, in the period referred to. This period is by all but universal consent assigned to the times of the Messiah; but as this is a very general designation, we seem to be guided by the items of the text to that particular era of the Messiah's reign, when the great antichristian city, the mystical Babylon, shall be destroyed, and the redeemed saints made to exult over the ruins to which it is reduced. It is intimated that at that time this illustrious triumph should be celebrated as with a joyous feast, in which all believing people should be partakers, who are represented as convened for the purpose at Mount Zion in Jerusalem, which then becomes the magnetic centre of all true worshippers. At that time, it is moreover predicted, the Lord God will abolish death forever, and obliterate the tokens of sorrow from the faces of all his servants. The 'faces of the vail or covering,' (פְּנֵי הַלּוּט) i. e. the *veiled faces*—veiled in sign of grief and affliction—shall then be utterly done away, and

every one assume "the garments of praise for the spirit of heaviness." As to the 'death' here spoken of, we hesitate not to understand it with Vitringa, Rosenmüller, and others, not as 'death' in its natural and ordinary acceptation, but as another term for all manner of grievous afflictions, persecutions, wars, pestilences, sicknesses, every thing, in fact, of a deadly and desolating nature—every thing which causes grief, mourning, and tribulation. It is that kind of death of which the Psalmist speaks when he says, Ps. 44. 22, "For thy sake are we *killed* all the day long," and of which it is predicted in the parallel prophecy of the New Jerusalem, Rev. 2. 1. 4, "There shall be no more *death*," i. e. no more premature death by disease, pestilence, casualty, the sword of war, broken hearts, or any form of wasting judgments. This is the kind of death that shall be swallowed up in victory, or, as the term is otherwise rendered, 'forever,' at the time to which the oracle points forward. That this time is not the end of the world, or the winding up of the great mundane dispensation, is perfectly obvious from the context. For it will be seen that this hallowed carnival of Zion is merely the ushering in of a state of permanent rest, peace, prosperity, and glory, during which Moab, or all the alien enemies of the church, shall be put down, and all the promises of abiding blessedness to the Christian kingdom be realized.

But it will be said that Paul has quoted this passage, 1 Cor. 15. 54, and unequivocally applied it to the grand era of the resurrection of the dead, which must, of course, be synchronical with the termination of this world's destinies and the final scene of judgment: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory." To this we reply, that such cannot be the meaning of Paul, provided it be not the meaning of Isaiah. The Spirit that presided over both cannot utter oracles at variance with

themselves. But nothing can be more obvious, from the whole drift of the prophet's strain, than that he is not speaking of the end of the world. He is merely setting before us one of the links in the great chain of events which are to distinguish the latter days of Zion's welfare. How then is the apostle's quotation to be understood? An alternative of constructions is presented. He either cites the language of Isaiah as containing an announcement, *the words—the letter*—of which are strikingly applicable to the state of things which he is describing, without assuming that they were originally *intended* to refer to it; or, acting the part of an inspired expositor of Isaiah, he applies his language to the period of time which the Holy Ghost had in view in inditing it through the prophet; and this brings us irresistibly to the conclusion, that the epoch of the resurrection described by Paul is not to be placed at the end of the world, which Isaiah's abolition of death certainly is not. This idea is doubtless somewhat favored by the mention, in the same connexion, of the 'sounding of the last trumpet,' which, as it must be considered as identical with the seventh Apocalyptic trumpet, announces an order of events to commence with "the kingdoms of this world becoming the kingdoms of our Lord and of his Christ," as is evident from Rev. 11. 15: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." But this, so far from being the final consummation of the globe or the human race, is merely the *commencement* of its ultimate bliss and glory. With the data now before him the reader must form his own judgment of the principle on which the apostle's quotation is made, as also of the degree of evidence which the present passage affords of the doctrine of the resurrection of the body. If, as we shall endeavor to show in the sequel, the language of Paul in the 15th of Corinthians

yields no countenance to that theory, it certainly cannot be considered as taught in the parallel language of Isaiah.

ISAIAH XXVI. 19.

HEB.	ENG. VERS.
יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרוֹת טַלֶּךָ וְאֶרֶץ רְפָאִים תַּפִּיל׃	Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

The present passage can only be rightly apprehended by viewing it in connexion with the preceding context, commencing at v. 13. As the general scope of the chapter is to celebrate the national deliverance from exile and bondage, and the destruction of the enemies who had tyrannized over them, so the drift of this paragraph is to draw a graphic contrast between the lot of their former lordly oppressors, and the favored and felicitous condition of the chosen people themselves. "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." However their sins had reduced them to the hard rule of other lords and masters, and extorted from them a forced homage to their captors, yet henceforth they will know such subjection no more, but will profess allegiance only to the true God, their covenant Lord, and make mention of his name alone. "They are dead (מֵתִים *dead men, corpses*), they shall not live (live again); they are deceased (רְפָאִים *deceased giants or tyrants*), they shall not rise; therefore (לָכֵן אֲשֶׁר=לָכֵן אֲשֶׁר *by reason that, because.* Gesen.) thou hast visited and destroyed them, and made all their memory to perish." Such was to be the doom of their adversaries. Then, after descanting upon the blessings of their restoration—the enlargement of their territory—the increase of their population, and their former weakness compared with their present strength—the restored nation, in the per-

son of the prophet, bursts forth into the language of strong assurance, and exclaims, "Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." The translation of Lowth gives, we think, the true sense with more precision:

> Thy dead shall live, my deceased, they shall arise;
> Awake and sing, ye that dwell in dust!
> For thy dew is as the dew of the dawn;
> But the earth shall cast forth, as an abortion, the deceased tyrants.

"This deliverance," he remarks, "is expressed with a manifest opposition to what is said above, v. 14, of the great lords and tyrants under whom they had groaned:

> They are dead, they shall not live;
> They are deceased tyrants, they shall not rise.

That is, they should be destroyed utterly, and should never be restored to their former power and glory."

The comment of Mr. Barnes on this passage gives what we conceive so fair and happy an exposition of its meaning, that we quote it at length in this connexion. "In v. 14, the chorus (rather the nation, for this idea of a chorus is wholly conjectural) is represented as saying of the dead men and tyrants of Babylon that had oppressed the captive Jews, that they should not rise, and should no more oppress the people of God. In contradistinction from this fate of their enemies, the choir (nation) is introduced as addressing Jehovah, and saying, 'THY dead shall live;' that is, thy people shall live again; shall be restored to vigor, and strength, and enjoyment. They are now dead, that is, they are, as I understand it, *civilly* dead in Babylon; they are cut off from their privileges, torn away from their homes, made captive in a foreign land. Their king has been dethroned; their temple demolished; their princes, priests, and people, made captive; their name blotted out from the list of nations;

and to all intents and purposes as a people they are *deceased.* The figure is one that is common, by which the loss of privileges and enjoyments, and especially of civil rights, is represented as *death.* So we now speak of a man's being dead in law; dead to enjoyment; dead to his country; spiritually dead; dead in sins. I do not understand this, therefore, as referring primarily to the doctrine of the resurrection of the dead, but to the captives in Babylon, who were civilly dead, and cut off by their oppressors from their rights and enjoyments as a nation. *Shall live.* Shall be restored to their country, and be reinstated in all their rights and immunities as a people among the nations of the earth. This restoration shall be as striking as would be the resurrection of the dead from their graves.* *Together with*

* Mr. Barnes, in agreement with Lowth, adds in this connexion,— "Though this does not refer primarily to the resurrection of the dead, yet the illustration is drawn from that doctrine, and implies that that doctrine was one with which they were familiar. An image which is employed for the sake of illustration must be one that is familiar to the mind, and the reference here to this doctrine as an *illustration* is a demonstration that the doctrine of the resurrection was well known." The same position was assumed in the early days of the Christian fathers. Tertullian (*De Resur. Carn.* c. 30.) says, "Non enim posset de ossibus figura componi, si non idipsum et ossibus eventurum esset:" *for a figure would not have been constructed in respect to the bones, if the same thing were not to happen to the bones also.* Jerome, in like manner, on Ezekiel's vision of the dry bones, remarks, "Nec statim hæreticis occasionem dabimus, si hæc de resurrectione communi intelligi denegemus. Nunquam enim poneretur similitudo resurrectionis ad restitutionem Israelitici populi significandam, nisi esset resurrectio ipsa et futura credentur; quia nemo de rebus non extantibus incerta confirmat;" *nor shall we at once give advantage to heretics if we deny that this is to be understood of the general resurrection; for a similitude drawn from the resurrection to denote the restoration of the people of Israel, would never have been employed unless the resurrection itself were believed to be a fact of future occurrence; for no one thinks of confirming what is uncertain by what has no existence.* The same idea is to be found also among the Jewish writers. The sentiment quoted above, though doubt-

my dead body shall they rise. The words 'together with' are not in the original. The word rendered 'my dead body' (נִבְלָתִי) literally ***means*** 'my dead body,' and may be applied to a man or to a beast. Lev. v. 2, vii. 24. It is also applied to the dead in general, to the deceased, to carcasses or dead bodies. See Ps. lxxix. 2. Jer. vii. 33, ix. 22, xvi. 18, xxvi. 23. Lev. xi. 11. Jer. xxxiv. 20. It may therefore be rendered ***my deceased, my dead;*** and will thus be parallel with the phrase 'thy dead men,' and is used in the same sense with reference to the same species of resurrection. It is not the language of Isaiah, as if he referred to ***his*** own body when it should be dead, but it is the language of the

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less expressing the conviction of the author at the time it was written, can be regarded in reality only as a concession to popular notions. If the doctrine of the *resurrection of the body* was well known to the ancient Jews, we would gladly be informed whence they obtained it, as it certainly is not to be found in their Scriptures, and we have no reason to think it was a *κρύφιον δόγμα*, a matter of private revelation, of which the writings of Moses and the prophets contain no trace. That they were not ignorant of the doctrine of the *resurrection of the dead* as equivalent to a *future life* or *immortality*, is very readily granted, but the doctrine of the *resurrection of the body* is quite another thing, as we shall prove in the sequel. Moreover, we object to the asserted *principle* of the above remark, that an image which is assumed in order to represent any thing in the way of allegory or metaphor, whether poetical or prophetical, must be an image commonly known and understood, as otherwise it will not answer the purpose for which it is assumed. We allow our strictures upon it to be conveyed, in the language of Mr. Noble (*Appeal*, p. 57): "Is not this saying that nothing must be used as an image in poetical or prophetical language, which is not at the same time a matter of fact in common language. Might we not as well have said, because the Lord declares to him that overcometh, in the Revelation, 'I will give him the morning star,'—'It appears from hence that the belief that saints will be presented with stars, was at that time a common and popular belief'—or, because John says that he saw a woman clothed with the sun,—'It appears from hence, that to suppose that a woman might be clothed with the sun, was at that time a common and popular supposition,' &c. The cases are exactly parallel, and one inference is as just as the other."

choir that sings, and that speaks in the name of the Jewish people. *That* people is thus introduced as saying *my* dead, that is, *our* dead shall rise. Not only in the address to Jehovah is this sentiment uttered, when it is said, '*thy* dead shall rise,' but when attention is turned to themselves as a people they say, '*our* dead shall rise;' those that appertain to our nation shall rise from the dead, and be restored to their own privileges and land."*

This must be admitted to be a very luminous exposition of an obscure passage, and we would only add to it the remark, that Gesenius and other commentators take the word נְבֵלָתִי in a collective sense—"my dead bodies"—and this he says is equivalent to the dead bodies of our people; for he understands the people, the nation, to be the speaker throughout, who sometimes speaks in the first person singular, and sometimes in the first person plural. The dead of God's people, according to Gesenius, may be denominated either *God's dead* or the *people's dead*. That the word is to be taken collectively appears obviously from the connected verb יְקוּמוּן, *shall rise*, which is plural, and also from the usage Lev. 11. 11, "Ye shall have their *carcasses* (נִבְלָתָם) in abomination," where the word is plainly a collective singular. So also all the versions, which, however, for the most part, change the pronominal suffix. Thus the Vulg., *Interfecti mei resurgent, my slain shall rise.* Chald. *Thou awakest the bones of their dead bodies.* Syr. *Their dead bodies shall arise.* Arab. *Their dead body* (that of the people) *shall arise at thy command.* Kimchi, whose construction our translators have somehow strangely followed, supplies עִם *with*, before נְבֵלָתִי, making it to mean, *they shall rise in connexion with my dead body*, which is altogether against

* A somewhat similar abrupt change of persons is to be recognized, Zech. 14. 5: "The Lord my God shall come, and all the saints *with thee*," not *with him*, as is undoubtedly the true sense.

the context, as the resurrection spoken of is one that was to take place during the lifetime of the speaker (the nation)

The latter clause of the passage—"the earth shall cast out the dead"—is perhaps usually understood as perfectly synonymous with the foregoing, and as referring to the same subjects. But this is undoubtedly a mistake. The term for 'dead' is רְפָאִים, which in scriptural usage is a term of *reproach*, being the same with that employed above, v. 14, to denote the *deceased tyrants*, of whom it is affirmed that they *shall not live again*. So that, if in the preceding clause the doctrine of the resurrection of the body is taught, here obviously is mention made of a class of men who are *never to rise again at all* in the true sense of a resurrection. The *dead* here spoken of are the *wicked dead*, and more especially those cruel persecutors of kindred spirit with the antediluvian rebels, who are primarily designated by this term in the Scriptures, and of whom it is in effect declared that the earth casts them out with loathing from her bosom, as if no longer able to bear the burden of their accursed dust. For the earth, however, thus to 'cast out her dead' is not to make them the subjects of a *resurrection*, but implies rather the utter and final destruction and dispersion of their remains, as unworthy to be any longer retained in their resting-place.

Our remarks thus far upon this clause have proceeded upon the assumed accuracy of the established version, which makes 'earth' the subject of the verb here rendered 'shall cast out.' But it is to be observed that the words are susceptible of a very different sense. The root of the verb is נָפַל, *to fall*, and הַפִּיל is the future of the Hiphil or causative form, signifying *to cause to fall, to cast down;* in which case the rendering may be, "Thou wilt cause the earth or land of the giants (tyrants) to fall;" and this accounts for several of the ancient versions, which greatly vary from our common rendering. Thus the Gr. *ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται, the land of the ungodly shall fall.* Syr. *But thou*

wilt overturn the land of giants. Arab. *But the land of the ungodly shall totter. The wicked to whom thou hast given power and they have transgressed thy word, thou wilt consign them to hell.* Vulg. *Et terram gigantum detrahes in ruinam, and the land of the giants thou wilt drag down to ruin.* We feel scarcely competent, amidst this variety of construction, to determine the precise import of the passage, but it would seem clear that it is designed to set forth a striking contrast between the predicted lot of the two different classes of men here described. Of the one a resurrection in some sense is affirmed, of the other denied. And this, we conceive, brings the passage into direct parallelism with Dan. 12. 2, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt," where the *letter* undoubtedly would seem to imply that a resurrection was predicated equally of both classes. But it will be seen, from the explication shortly to follow, that the "shame and everlasting contempt" is but another name of the condition which results *from their not awaking at all.* And this agrees with the general sentiments of the ancient Jews, who held for the most part that the wicked are never to rise from the state of death; because, being spiritually dead even in the present life, there is nothing in them on which a re-animating principle can act. With the righteous, on the other hand, their *resurrection* is indissolubly connected with their present possession of *spiritual life*, of which the resurrection is but the natural development.* Probably but few readers of the New Testament have failed to be struck with the fact, that both our Saviour and the apostle Paul speak of the resurrection-state as one to be attained only by one class of men—"the sons of the resurrection"—and one

* In the Jerusalem Gemara (Suppl.) it is said that "the righteous, even in death, are said to live, and the wicked, even in life, are said to be dead."—*Lightfoot, Opera*, vol. ii. 131.

which is to be struggled into through great conflicts and tribulations. This fact can only be explained by reference to the prevailing traditionary sentiments of the Jews on the subject.

On the whole, we think it must be evident that the passage from Isaiah now under consideration cannot be appealed to as teaching, upon a fair construction, *the resurrection of the body*. At any rate, if it conveys such an implication, it is only in an indirect and typical way, by which a national resuscitation—the primary sense—dimly shadows forth the re-erection of the defunct body from its mouldering elements. But we may properly ask if such a cardinal tenet of revelation has nothing else to rest upon, as far as the Old Testament is concerned, than a figure of speech. Whatever strength the words may appear to possess as bearing upon the point in question, it is evidently derived from the mere form of the expression in the English version, "together with my dead body," which we have shown to be a palpable perversion of the original, where we find nothing answering to "together with," and where the term rendered "my dead body," far from having the least allusion to the dead body of Isaiah, is merely a collective term for the restored mass of the Jewish nation.

EZEKIEL XXXVII. 1–14.*

HEB.

הָיְתָה עָלַי יַד־יְהוָה וַיּוֹצִיאֵנִי
בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ
בִּקְעָה וְהִוא מְלֵאָה עֲצָמוֹת:
וְהַעֲבִירַנִי עֲלֵיהֶם סָבִיב
סָבִיב וְהִנֵּה רַבּוֹת מְאֹד עַל־
פְּנֵי הַבִּקְעָה וְהִנֵּה יְבֵשׁוֹת
מְאֹד:

&c.

ENG. VERS.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

&c.

* We spare ourselves the more full and formal exposition of this pas-

The prophet was now in captivity with the Israelites in Babylon, and being brought into a state of prophetic ecstasy or trance was led forth in spirit, or ideal transfer, to a valley filled with an accumulation of dry and withered bones, over which he was commanded to prophesy, in order to their vivification. The vision then goes on to state, that the bones came together, were clothed with flesh and skin, were animated with a reviving breath, and finally, that "they lived, and stood up on their feet, an exceeding great army." If the reader were to proceed no farther he might conclude that the grand scope of the vision was to teach the doctrine of the *literal resurrection of the body;* but the Spirit of inspiration immediately furnishes the true clew to the oracle, by expressly assuring us that the bones were symbols, not of actually deceased men, but of the Israelites in their long-continued state of extreme affliction and depression, while remaining captive in the country of their enemies, as dead bones in the grave; and that the revivification of the dry bones is a symbol of the certain revival of the Jewish state, by the restoration of the people to their own land. For thus the prophet continues, vs. 11–14: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and

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sage in our wonted manner, from the fact, that we have recently given to the public an extended commentary upon it, in a pamphlet entitled, "The Valley of Vision; or the Dry Bones of Israel Revived," in which we flatter ourselves we have clearly established the position, that this prediction, in its true sense, has nothing to do with the *resurrection of the dead body*, but is merely a symbolical foreshadowing of the still future *restoration and conversion of the Jews*. We venture to commend this pamphlet to the attentive perusal of the reader.

shall ut my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

So far as the letter is concerned, it would be difficult to find any other passage in the Scriptures, where so much is said respecting the opening of graves, and the bringing up out of graves; and yet nothing can be more express, and consequently more imperative, than the interpretation which the Spirit of God himself puts upon the prophetic scenery, and to which the commentator *must* adhere, whatever inferential additions he may see fit to graft upon it.

We are aware it is contended here also, as in the case of the preceding passage from Isaiah, that the announcement of a *spiritual* or *figurative* resurrection necessarily supposes a *literal*. But to this we reply by demanding the Scriptural *evidence* that such a resurrection was taught or believed in Ezekiel's times. The fact is, it will be found, if we mistake not, that the usual argumentation on this head is mere reasoning in a circle. Certain passages, like those now adverted to, are brought forward, elaborately commented on, and conclusively shown to refer to a *symbolical resurrection*. But from the force of established belief it is strenuously contended, that all these images are founded upon the doctrine of a literal corporeal resurrection, and when we call for the proof of this doctrine, lo and behold we are referred to the very passages which were previously demonstrated to have another meaning!

HOSEA VI. 2.

HEB.	ENG. VERS.
יְחַיֵּינוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃	After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.

The sound of these words undoubtedly falls on the ear like the explicit enunciation of the doctrine of the literal

resurrection. Yet upon a more minute scanning of the passage we are perhaps prompted to say with the poet:

"The voice in my dreaming ear melted away."

Taken in connexion with the verse immediately preceding, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up," the 'reviving' and 'raising up' has very much the air of implying something which they were to experience as the result of their penitent return to the Lord who had torn and smitten; and this certainly does not strike us as altogether consistent with any action that could be performed by dead bodies in the grave, of neither of which do the words contain any mention. It is obvious that in order to deduce from the passage an unequivocal testimony to the tenet of a bodily resurrection, it would be necessary to determine *who* are the subjects contemplated in the prediction, and *when* and *how* the prediction was, or was to be, fulfilled upon them. It would undoubtedly seem from the context that the tribes of Israel, in their bondage and affliction, were the real speakers, and the query then naturally occurs, whether any period of three days can be specified in their history when the quickening and the raising up here announced actually took place. But a moment's reflection repudiates the idea of any such mere fragment of time being the true-meant design of the prophet. A longer period, and of *future* occurrence, is unquestionably intended, and the designations of time must be figuratively understood. How the oracle is understood by the Jews, who somewhat differ among themselves, will be evident from the following citations:—"The *two days*," says R. Solomon, "are the times of the two punishments which have taken hold upon us in respect of the two temples which have been destroyed. In the *third day*, that is, at the building of the third temple, he will raise us up." Rabbi D. Kimchi reports from other writers a different sense: "The *two days* are a figurative expression of two captivities, the Egyptian and the Babylonish; the *third day*, a like expres-

sion of the third captivity in which we now are, from which he will *raise us up*, and we shall *live before him*, so as that we shall never more go into captivity, but live forever before him, because we shall no more sin." The Chald. paraphrase would seem to come still nearer the truth: "He will revive us in the days of consolation which are to come; in the day of the resurrection of the dead he shall raise us up, and we shall live before him." This latter clause is rendered by Abarbanel, "Perpetui in ejus cultu erimus," *we shall always abide in his service.* On the whole, we think there is a foundation for these interpretations, and with Horsley believe that the two days and the third day denote three distinct periods of the Jewish people, as there can be no doubt that the term 'day' is often taken in the Scriptures in a very extended import. "The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent." (*Comment. on Hos. in loc.*) That an event denominated *a resurrection* was connected, in the minds of the ancient Jews, with this great day or period of the Messiah, and that this expectation is sustained by the general tenor of their Scriptures, is we think beyond doubt. But this still leaves the question open as to the *true nature of that resurrection*—a question upon which we shall hope to throw light as we proceed.

To such a period we think there is a designed allusion in the present text, which will make it to be of very similar purport with the prophetic intimations of Ezekiel, ch. 37. 1—14, respecting the revival of the dry bones in the valley of vision. At the same time we know not well how to resist the evidence, that this passage is also alluded to in the New

Testament, and construed in reference to the resurrection of Christ on the third day. Thus Paul, 1 Cor. 15. 4, says that Christ "was buried and rose again *the third day, according to the Scriptures.*" Here it is contended that there is no passage in the Scriptures, unless it be the present, where this fact can be considered as alluded to. It is indeed replied, that he may have had his eye on the case of Jonah, which our Lord himself applies in a typical relation to his resurrection on the third day. But even if this be admitted, it does not necessarily follow that such was the primary and legitimate design of either of these passages, as there can be no doubt that the words of the Old Testament writers are occasionally *accommodated*, from a certain adaptedness in the phrase or general sentiment, to New Testament facts or doctrines. Nor yet, on the other hand, can we positively affirm that such an ultimate bearing of his language was *not* intended by the inditing Spirit, to whom all possible applications of his truth were naked and open. It will be sufficient, in the present case, to maintain that as the passage, in its original scope, refers to a signal interposition in behalf of the Jewish people, by which they should be raised out of their depression and crowned with especial tokens of the divine favor, it can have but a remote reference to the resurrection in any sense, and *to the resurrection of the body* in no other sense than that of Christ's body, which, while it is a *pledge*, cannot be said to be a *pattern* of ours, inasmuch as his body did not see corruption, while ours do.

Hosea XIII. 14.

HEB.	ENG. VERS.
מִיַּד שְׁאוֹל אֶפְדֵּם מִמָּוֶת אֶגְאָלֵם אֱהִי דְבָרֶיךָ מָוֶת אֱהִי קָטָבְךָ שְׁאוֹל נֹחַם יִסָּתֵר מֵעֵינָי׃	I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes.

The fact that the apostle Paul has quoted this passage, 1 Cor. 15. 55, in connexion with his discussion of the resurrection, undoubtedly gives it an *a priori* claim to be regarded as having reference, in the mind of the Spirit, to that event. Still it is obvious that the true character of the resurrection, as there taught, must govern the sense which, in that relation, is to be assigned to the words as uttered by the prophet. If Paul does not, in fact, in that chapter teach the doctrine of the *resurrection of the body which dies*, as we shall endeavor to prove, then we cannot suppose that such a doctrine is to be elicited from the text before us. The leading idea which it evidently conveys is that of a signal triumph to be attained over death and hell (שְׁאוֹל *Sheol*, *Hades*—not the grave), amounting, in fact, to their ultimate abolition, according as it is elsewhere said, Rev. 20. 14, "And death and hell were cast into the lake of fire and brimstone." All this may be very readily conceded as the result of the redemption-work of Jesus Christ, "who hath abolished death and brought life and immortality to light," and the resurrection of the righteous dead, in the true import of that term, be regarded as the demonstration of this triumph, while at the same time nothing may be farther from the real teaching of the Old or New Testament writers, than the doctrine of the *resurrection of the body;* and as this is the only point in the debate, it cannot be necessary to go into a critical examination of the passage. But as the form of the quotation, as made by the apostle, varies essentially both from the Heb. and Sept., and is almost literally conformed to the Syriac version, it may not be amiss to introduce in this connexion the remarks of Bp. Horsley, which will be found to be of special value on the general subject of the apostolic quotations from the Old Testament. "We are not to assume that the apostle cites a particular passage; and then to conclude that the apostle's supposed citation gives the only true sense of the Hebrew words, which it is our bounden duty, by all contrivances and exploits of criticism,

to bring out of them. We should first inquire whether he cites or no; and if it should appear that he cites, it might still be reasonable to inquire whether the general meaning of the prophecy might not be sufficient for his purpose; or with what degree of accuracy it was necessary to his argument, that he should represent the prophet's words. Now, upon the most mature consideration of the matter, I am persuaded that the apostle's triumphant exclamation, 'O Death, where is thy sting? O Hell, where is thy victory?' is an *allusion*, indeed, to this text of Hosea; an indirect allusion, but no *citation* of it. The prophecy, which the apostle cites as one which would receive its completion in the general resurrection at the last day, is a saying 'that is written,' which shall then be brought to pass; this prophecy is written in Is. 25. 8, and nowhere else. And this prophecy which he cites, he cites with precision. And it may be useful to observe, that he cites it not according to the version of the LXX. He translates the Hebrew text verbatim, in contradiction to the version of the LXX.; for the version of the LXX., in this place, is so wretchedly and abominably erroneous, that the sense it gives is exactly the reverse of the sense of the Hebrew text.

"The apostle, having cited this prophecy of 'the swallowing up of Death in victory,' and looking forward to the great event which he mentions as the yet future completion of it, he breaks out in those words of triumph which *allude* to this text of Hosea. Death and Hell are personified and apostrophized, both by the prophet and by the apostle. The purport of the apostrophe, both with the prophet and with the apostle, is to set forth God's dominion over Death and Hell, and his merciful purpose of destroying both the one and the other. This is categorically asserted by the prophet; it is indirectly asserted by the apostle, in the shape of an interrogation. But in the prophet we have no mention of the sting with which Death is armed in the apostle's imagery; none of victory by the name of victory. On the

other hand, in the apostle we have no mention of the pestilence and the burning plague, to be inflicted, according to the prophet, upon Death and Hell by God the Saviour. It may seem that the resemblance between the words of the apostle and the text of the prophet, upon this comparison, turns out to be so very general as to leave room to doubt whether so much as an allusion was intended. But I am persuaded that an allusion was intended; and my persuasin rests principally upon these two reasons:—

"I. It is hardly to be conceived that, when the apostle's discourse led him to refer to prophecies of the final abolition of Death and Hell, this passage of the prophet Hosea should not come to his mind, which, for the boldness of its imagery, is far more striking than the passage of Isaiah which he cites; which for that very reason perhaps he cites in preference, as being more explicit and perspicuous, because less figured and adorned.

"2. Notwithstanding that a general resemblance only is to be found between the apostle's words and the general text, these words of the apostle are an exact literal rendering in Greek of the Syriac version of that Hebrew text; except that the words 'sting' and 'victory' in the apostle have changed places.

"I cannot close this long note without briefly animadverting on the plausible but fallacious doctrine of sanction, supposed to be given to the ancient versions of the Old Testament by the citation of particular passages of them in the New. And with respect to the Septuagint in particular, in behalf of which this sanction is most frequently pleaded, I observe that what is generally assumed on this subject is not true, viz., that the citations of texts of the Old Testament in the New are always from this version. This assumption, I say, is not invariably true. The instances in which it fails are many. I have mentioned one very remarkable instance, and I could produce many more.

"I say, secondly, upon the same principle that a citation

of the Old Testament by the inspired writers of the New, according to that particular version, is to be taken as a sanction of the version; (upon the same principle) the citation of a text not in the words of the LXX, more particularly in words that give a sense directly opposite to their sense, is a reprobation of the version. And since the inspired writers of the New Testament cite some passages according to the LXX, and some not according to the LXX, it follows, that they sanction the version in some passages and reprobate the version in others. And neither the sanction nor the reprobation must be extended farther than to the particular texts cited. In the texts not cited, we have no judgment of the inspired writers of the New Testament upon the merits of the version. And as these uncited texts make certainly the far greater part of the whole book, I shall contradict no apostle or inspired writer, if I assert, as I do, of the Septuagint generally, that ancient, respectable, useful, and valuable as it is, and in many parts excellent, it is not, upon the whole, to be put in competition, for verbal accuracy, either with our own public translation or with the Vulgate.

"But, thirdly, I go further. I contend, that even with respect to the particular passages cited in the New Testament, according to the version of the LXX, we are not always to conclude, that the citation implies the citer's approbation of the verbal accuracy of the translation, even in the instance of the passage cited. This will indeed be a just conclusion, if a faithful representation of the phraseology of the original be requisite for the purpose of the citer. But if the general meaning of the passage cited is sufficient, which, for the most part, is the case, no sanction of any thing more than the general meaning, which is often very inadequately given in a very loose, and, with respect to words, even an erroneous translation, can be inferred from the citation. For it certainly became the wisdom of the apostles to cite the Old Testament according to the versions

most in use and credit in their time, however defective in verbal accuracy, provided they found in them the general meaning, except indeed in those few cases in which their argument turned upon the wording of the original. It was no part of the duty of holy apostles and inspired preachers, to edit or correct translations of the Old Testament, or to give critical notes upon the extant versions." *Comment. on Hos. in loc.*

DAN. XII. 2.

HEB.	ENG. VERS.
וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם׃	And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

This brief passage contains, more emphatically perhaps than any other in the Old Testament, the germ of the resurrection doctrine. It is incessantly referred to by the Rabbinical writers who have treated of the subject, and has exercised a controlling influence on the literal statements of Christ and the apostles. It becomes, therefore, a matter of the utmost moment to determine, if possible, its true sense. The question how far it implies the idea of a corporeal resurrection will naturally be resolved by the results of such an inquiry. The difficulties are confessedly great which attend a proper solution, and the issue may still leave some points more or less doubtful.

No progress can be made in the investigation without first fixing, by careful exegesis, the exact import of the text. The following may serve as a literal version: "And many of the sleepers of the dust of the ground shall awake—these to everlasting life, and those to shame and everlasting contempt." But this still comes short of presenting to the English reader the precise shade of meaning conveyed by the words, as it does not express the true nature of the distinction in the lot of the two classes which we think to be inti-

mated by the original. According to the established rendering both classes awake, and this distinction is consequent upon their awaking. The one class awakes to life and honor, the other to shame and dishonor. It is greatly to be questioned whether this is sustained by the true construction of the Hebrew. That, we believe, makes the distinction to consist in the lot of those who *awake to life*, and those who do *not awake at all.* In the outset *all* are represented as sleeping: out of these *all* a portion (רַבִּים *many*) awake; the rest remain unawakened. This is the ground of the distinction. "These," i. e. the awakened, awake to everlasting life; "and those," i. e. the other class, who abide in the dust, who do not awake at all, remain subject to the shame and ignominy of that death, whatever it was, which marked their previous condition. The grounds of this construction are the following:

(1.) The "awaking" is evidently predicated of the "many," and not of the whole. It will be observed that the phrase is not "many" in the absolute sense, which might perhaps be understood of all, but "many of," which plainly conveys the idea of restriction, distinguishing a part from the whole. "I most fully acknowledge," says Dr. Hody (*Treat. of Resurrect. of the Body*, p. 230), "that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with any thing I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify *all*, but this does not clear the difficulty; for there is a great difference between *many* and *many of*. *All* they that sleep in the dust are *many;* but *many of* them that sleep in the dust cannot be said to be all they that sleep in the dust. *Many of* does plainly except some." This we must regard as conclusive. The "awaking" is affirmed of the "many," and not of the whole.

(2.) The true sense of the original וְאֵלֶּה—אֵלֶּה is not *some—and some*, but *these—and those*, referring respectively to subjects previously indicated. By the former erroneous

rendering a distinction is constituted between two classes of those *who are awakened;* by the latter, between those who *are* and those who *are not* awakened. The difference is all important, and though the force of the criticism can be fully appreciated only by those who are conversant with the Hebrew, yet the common reader can scarcely fail to perceive, from the following examples, how strongly our interpretation is fortified by current usage when these words are taken distributively: Josh. 8. 22, 'So they were in the midst of Israel—אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה *these on this side, and those on that side.*' 2 Sam. 2. 13, 'And they sat down, *the one* (אֵלֶּה *these*) on the one side of the pool, *and the other* (זֶה *and those*) on the other side of the pool.' 1 Kings 20. 20, 'And they pitched *one over against the other* (זֶה נֹכַח אֵלֶּה *these over against those*) seven days.' In one single instance, and only one, in the whole Bible, do we find these terms used in a sense which affords countenance to the rendering in question. This is in Ps. 20. 7, '*Some* (אֵלֶּה *these*) trust in chariots, *and some* (וְאֵלֶּה *and those*) in horses: but we will remember,' &c. The whole weight of authority is evidently in favor of the construction we have given to the phrase. The first denotes those who awoke, the second those who remained asleep. Life and glory crowned the first, shame and execration clothed the last. Thus understood, the passage yields a clear and consistent sense, in which no violence is done to the phrase, *many of them that sleep.* Its restricted import is preserved, which is otherwise lost.

(3.) The usage which obtains in regard to the Hebrew term קִיץ or יָקַץ *awake*, confirms this view. This term, in such a connexion, does not well admit of being taken in any but a good sense. The Psalmist says of himself, Ps. 17. 15, 'As for me, I shall behold thy face in righteousness; I shall be satisfied *when I awake* (בְּהָקִיץ) with thy likeness.' But while it appropriately expresses the awaking of the

righteous to a beatified state, it is undoubtedly contrary to the genius of the word to apply it to any change or transition in the state of the wicked.

As the result of the whole, then, we give the following as the correct explication of the passage, which will at once afford an answer to the objection, that the same thing—viz. awaking—is predicated of both classes: "And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt." This we have learned, since first adopting this view, is the interpretation suggested by some of the Jewish school, and is undoubtedly very ancient. Aben Ezra, in his commentary on this chapter, quotes Rabbi Saadias Gaon as declaring that "those who awake shall be (appointed) to everlasting life, and those who awake not shall be (doomed) to shame and everlasting contempt." The words of Gaon himself are, that "this is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who shall not awake are the forsakers of Jehovah," &c.*

Still the question recurs, What *kind* of a resurrection is that here announced, and to what *time* is it to be referred? The core of the difficulty lies in these two points, of which the solution of the last must afford the clew to that of the first. The evidence, even to a cursory view of the context, would seem to indicate pretty clearly that the period referred to can scarcely be that of "the end of the world," as that phrase is usually apprehended, for the sequel obviously announces an extended order of events stretching onwards through a long lapse of centuries to the time, whatever that

* For these latter remarks I am indebted to an article in the "Biblical Repertory" for July, 1844, containing a review of my "Valley of Vision," from which, by the way, I may here observe, that I have transferred, in somewhat altered form, a considerable portion of the above exegesis.

be, when Daniel himself is to "stand up in his lot at the end of the days." It is, moreover, distinctly announced that this epoch of resuscitation is to be closely connected with a period of distinguished trouble, when Michael the great prince is to stand up for Daniel's people, and as the same language occurs in the description of this trouble with that which is applied to the calamities experienced at the destruction of Jerusalem—viz. that there never had been and never would be a scene of equal distress—it seems fair to infer that the woes of that period are at least *included* in the present prediction. But we have, if we mistake not, adduced evidence in another chapter of this work, in which we have treated of the Judgment in connexion with the Resurrection, that our Lord's predictions in the 24th and 25th of Matthew do in fact embrace a vastly prolonged period, commencing with the signal manifestation of his kingdom at the overthrow of Jerusalem, and reaching forward to what is emphatically termed "the end,"—or the great consummation when his kingdom shall be universally established. On the same grounds, therefore, on which that construction is established, we may regard the present text as spreading its announcement over the like extent of time, though still having a more special reference to events that should distinguish the *commencing period* of that great era to which they pertained. Conceiving then that this prediction of Daniel ushers in that new dispensation which was to be opened by the Messiah at his death and resurrection, and which began more signally to verify itself at the destruction of Jerusalem, we recognize an incipient fulfilment of this oracle, not only in the several individual instances of resuscitation of the dead recorded in the gospels, but more especially in that remarkable display of resurrection-power which was put forth upon the "many bodies of the saints that slept, which arose, and came out of their graves after his resurrection." So far then the words of the

prophet may be construed as having respect to a literal resurrection. But this we regard as, in the main, a mere outward and sensible adumbration of a far more glorious work of moral quickening which was to be the result of Christ's accomplished redemption in behalf of his people, and in which this prediction was to receive its more complete and signal fulfilment. From age to age this spiritual vivification was to proceed in connexion with the 'judgment of the great day,' the period of the עוֹלָם הַבָּא *the world to come*, that period which in the Jewish Christology was identical with the *reigning* and *judging* supremacy of the Messiah.*

The testimonies from the Rabbinical school in support of this view are innumerable. "In the world to come," says the Sohar, fol. 81, "the holy blessed God will vivify the dead and raise them from their dust, so that they shall be no more of an earthly structure, as they were before, having been created from the dust, a thing not at all durable. But in this hour (day) they shall be raised from the dust of which they were composed, that they may subsist as structures firm and durable." So also the *Midrash Mishle*, fol. 67: "Seven things were created before the world was made: to wit, the throne of glory, as it is said, Ps. 93. 2, 'Thy throne is established of old; thou art from everlast-

* "It was the opinion of the Jews," says Lightfoot, "that there should be a resurrection in the days of the Messias. And this was so far the opinion of the nation, that they understood the term, 'the world to come,' of the state of glory, and yet of the state of the Messias; as shall be showed, when we meet with that phrase. Now there was a resurrection in the days of the Messias, accordingly, not only of those that have been named, but also of divers saints, whose graves were opened and bodies arose. And if the words that we have on hand (John 5. 25), be applied to the raising of the dead in a bodily sense, they may most properly be pointed to that resurrection which was so parallel to the expectation of the Jews; and Christ, ascribing such a matter to himself, doth prove himself to be the Messias, even they and their own opinion being judges."

ing;' afterwards the Messiah, as it is said, Ps. 72. 17, 'His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him, and all nations shall call him blessed.' But why is his name called ינון?—because he shall hereafter raise the sleepers in the dust." 4 Esd. 2. 10, 13, 15, 16, 30, 31, "These things saith the Lord to Esdras, Declare to my people that I will give to them the kingdom of Jerusalem, which I was about to give to Israel. Now a kingdom is prepared for you; watch! Mother, embrace thy sons; bring them up with joy. And I will raise up the dead from their places, and from their monuments will I bring them forth, for I have made known my name in Israel. Delight thyself, mother, with thy sons, because I will deliver thee, saith the Lord. Remember thy sleeping sons, for I will bring them out of the sides of the earth, and will show mercy to them."

It would be abundantly easy to accumulate a mass of irrefragable testimony from the writings of the Rabbins, that the Resurrection and the Judgment were the two great features of the "world to come," or the Messianic dispensation. R. Saadias (*Emunoth*, c. 7. *Rad.* 7) maintains, according to Pococke, that "the resurrection is to take place during the Messiah's reign on the earth, and so that the promise of the dead Israelites being brought out of their sepulchres is to be accomplished בְּעוֹלָם הַזֶּה *in this world* (or *age*), and that we are not to suppose that it pertains to another; consequently, that the prediction of Daniel respecting the many that sleep in the dust, with various other Scriptures, is to be fulfilled *in the time of salvation*, a phrase entirely equivalent to *the days of the Messiah.*" So it is said in *Torath Adam*, fol. 105, that the day of judgment will commence, "sub initium dierum resurrectionis, *at the beginning of the days of the resurrection.*" (*Pococke, Porta Mosis, Not. Miscel.* p. 166.)

It is during the lapse of this great Messianic day that the awakening from the dust, of which Daniel speaks, was un-

derstood as destined to occur. It is indeed the prevalent impression of the Jews, that the resurrection there spoken of pertains more especially to their own nation; but as we have in the New Testament an inspired exposition of the great doctrines of life and death, of resurrection and judgment, we are, of course, freed from the obligation of abiding by their interpretation on a point in which their national prejudices might be expected to warp their opinions. From the teachings of our Lord and his apostles we learn that all men are by nature *dead* in trespasses and in sins; and that the effect of the Gospel, attended by the energetic influence of the Holy Spirit, is to *quicken* its recipients into a new and divine life, which, as it is a virtual resurrection while they are yet in the body, issues by necessary consequence in that consummated resurrection which accrues to them upon their leaving the body. The two ideas run essentially into each other, and this is, in fact, inevitable from the drift of our Saviour's declaration: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die."

While then we cannot question that the words before us do truly refer to the cases of bodily resurrection recorded by the evangelists, we are at the same time strong in the persuasion, that they possess a vastly grander scope, and find their fulfilment in that sublime career of *moral regeneration* which forms so much of the history of Christianity from age to age. And it is doubtless to this text that we are to trace the origin of the phraseology so common in the New Testament, by which the resurrection is represented as a *resurrection from among or out of the dead*—*ἀνάστασις ἐκ νεκρῶν*. This usage is very remarkable, and must be founded upon some sufficient reason. The simple and natural form of the expression, answering to the English phrase 'resurrection of the dead,' is *ἀνάστασις τῶν νεκρῶν*, which occasionally occurs, as for instance, Mat. 22. 31, "But concerning *the resurrec-*

tion of the dead (*ἀνάστασις τῶν νεκρῶν*), have ye not read," &c. The phrase is here given in more general form, because intended to include the resurrection of the patriarchs, Abraham, Isaac, and Jacob, who lived and died prior to the utterance of this prophecy of Daniel, and whose case, therefore, could not so well come within the range of its terms. In the parallel context in Luke, however, where more precise ideas are intended to be conveyed, the other form of the expression occurs: "The sons of this world (or age) marry and are given in marriage; but they who are accounted worthy to obtain that world, and the *resurrection that is* FROM *the dead* (*τῆς ἀναστάσεως τῆς ἐκ νεκρῶν*) neither marry nor are given in marriage," &c. We have in these citations the two expressions, where they manifestly are not synonymous, and could not be exchanged without destroying the force of the reasoning. The one intimates, in the most general terms, a resurrection *of* the dead; the other a more special resurrection *from out* of the dead. There must assuredly be some reason for this peculiar phraseology, and to what can it more probably be referred than to the diction of Daniel in the passage before us? Thus, also, Acts 4. 2: "Being grieved that they taught the people, and preached through Jesus the *resurrection that is* FROM *the dead* (*τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*)." The double article, in addition to the proposition *ἐκ*, *from out of*, denotes strongly the specialty adverted to, Acts 17. 31, 32, "He hath given assurance unto all, in that he hath *raised him from the dead* (*ἀναστήσας αὐτὸν ἐκ νεκρῶν*). And when they heard of the *resurrection of dead ones* (*ἀνάστησιν νεκαῶν*), some mocked." Here, as the persons addressed were Gentiles or Heathen, and who would naturally be offended by the seeming absurdity of any dead thing being raised to life, the expression is quite general, and the article properly omitted. Phil. 3. 11, "If by any means I might attain unto *the resurrection* FROM OUT *of the dead* (*εἰς τὴν ἐξανάστασιν τῶν νεκρῶν*)." Here is obviously an allusion to a resurrection from among the dead, which

was pre-eminently a privilege of some in contradistinction from others, and therefore expressed by the most limited form of the phrase.*

Other passages illustrating the peculiarity in question might be adduced, but we think the evidence sufficient to sustain our suggestion, that we have here a *usus loquendi* in regard to the resurrection, which refers itself directly to the passage in Daniel that we are now considering; and if so the proof we believe must be regarded as conclusive, that that passage in its more legitimate and primary import, does not convey the idea of the *resurrection of the body*. If the prediction really finds its fulfilment in the resurrection taught in the New Testament, and if it can be shown, as we shall hope shortly to do, that that is a resurrection which is gradually taking place from age to age, and one in which the spiritual body developed at death is intimately related to the spiritual life implanted in regeneration, then we see not how to resist the conclusion that this 'awaking from the dead,' announced by Daniel, points mainly to a *spiritual* and not a *corporeal* resurrection.†

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* "What could he mean by 'attaining unto the resurrection of the dead,' which he evidently speaks of as something attainable in this life, —otherwise his modest notice, 'not as though I had already attained,' would be nonsense;—what can he thus mean by attaining unto the resurrection of the dead, but a state of complete regeneration, when all that was previously spiritually dead,—all that is the seat of man's inborn corruptions,—is quickened with spiritual life, and formed anew by the Lord? Thus his whole argument is consistent; whereas to make him talk of striving to attain unto the resurrection of the dead, meaning, by the resurrection of the dead, the resurrection of dead bodies, which all (if any) are to experience, whether they strive for it or not, and which, strive as they will, they cannot bring on any sooner, is to make him talk in a strange manner indeed."—*Noble's Appeal*, p. 66.

† We shall have occasion again to advert to this passage in a subsequent page, where we present it in connexion with the judgment of the dead, small and great, Rev. 20. 12, to which, if we mistake not, it affords the only adequate clew.

CHAPTER V.

The New Testament Doctrine of the Resurrection.

THE train of investigation thus far pursued has, if we mistake not, conducted us to one important conclusion, viz., that the teachings of the Old Testament, so far as they throw light at all on the theme of human destiny in the world to come, do not go beyond the announcement of the simple fact of *a future life*. This doctrine was undoubtedly conveyed, though in terms of comparative obscurity, in numerous passages of the law and the prophets. The sanctions of that economy were for the most part *temporal*, and in this respect it was designed that the Gospel should be immeasurably in advance of the law. The clouds that hung over the grave were to be, in great measure, dispelled by the Sun of Righteousness, and the *retributions of eternity* distinctly proclaimed. Still it must be admitted, as natural to suppose, that the doctrine declared by Christ on this subject would be in the main a fuller and clearer enunciation of the very doctrine so darkly intimated in the Jewish Scriptures; or, in other words, that the fundamental truth which entered into his disclosures on this head would be that of the *immortality of man—that death was not a complete victory over life —that notwithstanding the triumph of the grave, that which constituted his real essential being survived the dissolution of the body, and subsisted forever in a state of happiness or misery in another world.* This was the point on which the prior revelations were confessedly obscure, and this consequently would govern the character of his disclosures on this subject—this would form the burden of his teachings. His great mission, so far as this object was concerned, was to "bring *life* and *immortality* to light;" and though we

are not to array any hypothetical assumptions against the clear evidence of *facts*, as to the subject-matter of his communications, yet we are at liberty to have recourse to *à priori* considerations in fixing the principles on which language that is intrinsically doubtful is to be interpreted.

The question then is a perfectly fair one, in what manner the Divine Teacher would *be apt* to promulgate to the Jews, and through them to the world, the grand doctrine of man's future existence. This question becomes doubly proper and urgent if we may venture to suppose ourselves to have attained, by scientific discovery apart from revelation, a view of the subject which commands assent, but which is at the same time *apparently* in conflict with the literal statements of the Scriptures; for the case then becomes similar to that of geology, where a *reason* is imperatively required for the seeming discrepancy between the letter of the sacred record and the ascertained facts of science.

In determining then the point before us, we must obviously transport ourselves back in idea to the period when the Divine Revealer appeared and opened his lips upon the sublime theme. We are to put our minds as far as possible into the posture of the minds of that generation, and judge from that stand-point in what manner the instructions of Christ in regard to the future life would be likely to be communicated. We must bear in mind that their own scriptures contained very little of a definite character on the subject, and that the speculations of the heathen philosophers respecting it were little better than mere random guesses. So far as they taught any thing relative to the future mode of existence, with the exception perhaps of Plato, it was the existence of the soul as mere disembodied intellect—as the abstract power of thought—apart from any kind of corporeity, whether material or spiritual. But now the time had come for the promulgation of new and clearer views on the subject: and who can doubt that this would be done on the

part of infinite Wisdom with a fitting reference to the mental state and conditions—or, in one word, to the *receptivity*—of those that were to be taught? The great truth to be authoritatively announced was, that death was not the extinction of being—that there was that in man which survived the dissolution of his mortal frame. In making this announcement we can indeed easily conceive that our Lord *might* have laid open all the arcana of our mental and physical structure, and have shown how the body and the soul were connected with each other, and how the future life was developed by a necessary law upon the cessation of the present; just as we can conceive that the true formation of the earth and the solar system *might* have been made known to Moses and faithfully and scientifically described in his pages. But this would have been obviously at variance with the analogy of the divine proceeding in the general course of Providence, which is so ordered as to throw the human mind on its own resources in eliciting the constitution of the universe. The revelations of his word have mainly a *moral* bearing, and the presumption would doubtless be, in the present case, that the doctrine would be conveyed not so much in the terms of scientific verity—in the technical phrase of a strict and accurate physiology—as in a popular diction that would declare the main fact in an intelligible way, and clothe it with the highest practical efficiency, while at the same time it fell short of scientific exactness. He might use language more or less metaphorical —he might express himself in terms borrowed from familiar phenomena—and yet the grand truth be enunciated with a distinctness far exceeding that of the Old Testament writers, and calculated to produce a very vivid impression upon the minds of his hearers. How far this was actually the case, remains to be seen.

CHAPTER VI

Origin and import of the word 'Resurrection' as used in the New Testament.

Upon recurring to the sacred page we find our Lord, in the utterance of this doctrine, making use for the most part of the term ἀνάστασις, rendered *resurrection*, a term the true explication of which is obviously of the first importance in this discussion. The verbal root from which it comes is ἀνίστημι, compounded of ἀνά and ἵστημι, of which the former denotes, according to Schleusner, in composition, (1,) *upwards*; (2,) *again*; (3,) *separation*; (4,) *emphasis*; (5,) adds no meaning at all. The verb ἵστημι simply means *to stand*, or actively to *cause to stand*, i. e. *to raise, to raise up*, and the corresponding substantive is στάσις, *standing*. It does not appear, however, from New Testament usage, that the idea of *standing again*, or *rising again*, is generally conveyed by the verb ἀνίστημι, so that the true force of the preposition is not *again*, but *up, upwards*. The action of *standing up*, i. e. *rising* from a recumbent or sitting posture, is expressed by this word, without any reference to a *previous* position or a repetition of the act. Thus Mat. 9. 9, "And he *arose* (ἀναστὰς) and followed him." Ch. 22. 24, "And *raise up* (ἀναστήσει) seed to his brother." Mark 3. 26, "And if Satan *rise up* (ἀνέστη) against himself." Ch. 10. 1, "And he *arose* (ἀναστὰς) from thence." Acts 7. 18, "Till another king *arose* (ἀνέστη)." In these passages, and numerous others that might be mentioned, there is no implication of the sense of *again*. At the same time, as the *living* of the soul or spirit after death is in one sense a *living again*, though in a new form, the word may properly be understood as involving that idea. Yet, let it not be forgotten, it is the living again of the *spiritual* and not of the *corporeal* part of our nature. In relation to the subject before us, the term

is evidently metaphorical, and applied from the fact that *living things*, especially of the animal kingdom, generally *stand* more or less erect, while those that are *dead fall down* and *lie prostrate*. Hence, a very natural term to express *living again*, would be *ἀνάστασις*, *resurgence, resurrection*, i. e. *re-rising*. The phrase, it is true, is drawn from *corporeal* objects, and suggests, at first blush, what we may term a *corporeal* idea; but it does not appear that any more is necessarily included in the term, in this connexion, than the simple sense of *reviviscence*, without any reference to the *rising again* of the *defunct body*. This will be seen to be a conclusion of great moment in relation to the genuine import of the word upon which the doctrine of the *resurrection of the body* mainly depends. It remains to confirm it by an appeal to actual usage, and to show that the position is impregnable, that the prevailing sense of *resurrection* in the New Testament is simply that of *future existence, the future state* or *immortality*. The person—the sentient intelligent being—who now yields to the universal sentence, and appears to become extinct, shall again be restored to life by entering immediately upon another sphere of existence. This existence will indeed be in a *body*, but it will be a *spiritual body*, i. e. some exceedingly refined and ethereal substance, with which the *vital principle* is connected, but of the nature of which we are ignorant, and which we denominate *body*, from the inadequacy of language to afford any more fitting term.

Another term employed in the enunciation of the doctrine of the resurrection is *ἐγείρω*, *to raise*, with its derivative *ἔγερσις*, *raising*. The latter, however, occurs but once in the New Testament, Mat. 27. 53, where it is applied to the resurrection of Christ. The leading idea conveyed by this word is undoubtedly that of *raising* in a *physical* sense, and if we had no reason, from other sources, for supposing that the resurrection implied any thing but the *resurrection of the body*, this would unquestionably be the import which we should naturally assign to it when used in reference to that subject. But in this, as in all other cases, *the sense of*

the term must be governed by the truth of the doctrine, so far as it is possible to ascertain it on satisfactory grounds; and this is the object of our present investigation. The import of the various terms will come under review in our citation of particular passages. Upon this we shall enter, after giving the following extract from Locke's Letters to Stillingfleet, Bishop of Worcester, who had assailed certain passages of the "Essay on the Understanding," as undermining the Scriptural doctrine of the resurrection.

"The resurrection of the dead I acknowledge to be an article of the Christian faith: but that the resurrection of the same body, in your Lordship's sense of the same body, is an article of the Christian faith, is what, I confess, I do not yet know. In the new Testament (wherein, I think, are contained all the articles of the Christian faith) I find our Saviour and the apostles to preach the *resurrection of the dead*, and the *resurrection from the dead*, in many places: but I do not remember any place where the resurrection of the same body is so much as mentioned: nay, which is very remarkable in the case, I do not remember, in any place of the New Testament, (where the general resurrection of the last day is spoken of,) any such expression as *the resurrection of the body*, much less *of the same body*."* At the conclusion of a long series of powerful remarks, Mr. L. adds, "I must not part with this article of the resurrection, without returning my thanks to your Lordship for making me take notice of a

* By a singular fortuity a copy of Locke's Letters to Stillingfleet has come into my hands, containing a number of autograph notes of the author himself, among which is the following, appended to the sentence which ends above with the word 'body.' "And it may seem to be not without some special reason, that where St. Paul's discourse was particularly concerning the body, and so should lead him to name it, yet when he speaks of the resurrection, he says, 'you,' and not 'your bodies;' 1 Cor. 6. 14, 'And God hath raised up the Lord, and will raise up *us* by his own power.'" Quoting probably from memory he has substituted "you," and "your bodies," for "us," and "our bodies," but the bearing of the remark on the argument is the same in either case.

fault in my Essay. When I wrote that book, I took it for granted, as I doubt not but many others have done, that the Scriptures had mentioned, in express terms, the resurrection of the body:—but upon the occasion your Lordship has given me, in your last letter, to look a little more narrowly into what revelation has declared concerning the resurrection, and finding no such express words in Scripture as that 'the body shall rise, or be raised, or the resurrection of the body,' I shall, in the next edition of it, change these words of my book, 'the dead bodies of men shall rise,'—into those of Scripture, 'the dead shall rise.'" Afterward, in strict agreement with our sentiments, which affirm that man rises with a real substantial body, though not with a material body, Mr. Locke adds, "Not that I question that the dead shall be raised with bodies; but in matters of revelation I think it not only safest, but our duty, as far as any one delivers it for revelation, to keep close to the words of the Scripture; unless he will assume to himself the authority of one inspired, or make himself wiser than the Holy Spirit himself."

The reader will not infer from this that there are no passages in the Scriptures where the body is spoken of in connexion with the resurrection, but simply that the particular expression, 'resurrection of the body,' is nowhere to be met with. This, however, does not of itself prove that the doctrine is not taught by the sacred writers. This question is to be determined by a critical examination of the various texts in which the subject is referred to.

Our object is now to ascertain whether the general usage of Scripture gives any countenance to the idea that the resurrection is simply the doctrine of the *future life*. And here we adduce, in the outset, the authority of a name which will perhaps weigh more with many of our readers than any thing we could offer ourselves. Dr. Dwight in his Sermon on the Resurrection, (*Sytemat. Theol. Serm.* 64,) after observing that the subject treated by Paul, 1 Cor. 15, is the *Anastasis*, or *future existence* of man, thus proceeds:

"This word *Anastasis*, is commonly, but often erroneously, rendered *resurrection*. So far as I have observed, it usually denotes our *existence beyond the grave*. Its original and literal meaning is, to *stand up*, or *stand again*. As standing is the appropriate posture of *life*, *consciousness*, and *activity*, and lying down the appropriate posture of the *dead*, the *unconscious*, and the *inactive*, this word is not unnaturally employed to denote the future state of spirits, who are living, conscious, and active beings. Many passages of Scripture would have been rendered more intelligible, and the thoughts contained in them more just and impressive, had this word been translated agreeably to its real meaning. This observation will be sufficiently illustrated by a recurrence to that remarkable passage which contains the dispute between our Saviour and the Sadducees. 'Then came unto him,' says the evangelist, 'the Sadducees, who say there is no resurrection (*μὴ εἶναι ἀναστασίν*),' that there is no *future state*, or no future existence of mankind.—They declare seven brothers to have married successively one wife, who survived them all. They then ask, 'whose wife shall she be *in* the resurrection (*ἐν τῇ ἀναστάσει*),' in the *future state?* Our Saviour answers, 'In the *resurrection*,' or, as it should be rendered, 'In the *future state*, they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the *resurrection of the dead*, have ye not read that which was spoken unto you by God?'—or, as it ought to be rendered, 'Have ye not read that which was spoken unto you by God concerning the *future existence of those who are dead*, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' This passage [continues Dr. Dwight], were we at any loss concerning the meaning of the word *anastasis*, determines it beyond dispute. The proof that there is an *anastasis* of the dead alleged by our Saviour, is the declaration of God to Moses, 'I am the God of Abraham, of Isaac, and of Jacob;' and the irresistible truth, that 'God

is not the God of the dead, but of the living.' The consequence, as every one who reads the Bible knows, is, that Abraham, Isaac, and Jacob, were living at the time when this declaration was made. Those who die, therefore, live after they are dead; and this future life is the *anastasis;* which is proved by our Saviour in this passage, and which is *universally denoted by this term throughout the New Testament.* Nothing is more evident than that Abraham, Isaac, and Jacob, had not risen from the dead [as to their material bodies], and that the declaration concerning them is no proof of the resurrection [of the body]. But it is certain they are living beings; and therefore this passage is a complete proof that mankind live after death."

We close these remarks on the New Testament usage, in respect to terms implying the resurrection, by the following additional extract from Mr. Locke's Letter to Stillingfleet, quoted above:

"He who reads with attention the discourse of St. Paul of the resurrection, 1 Cor. 15, will see that he plainly distinguishes between the *dead* that shall be raised, and the *bodies* of the dead. For it is *νεκροὶ, dead, πάντες, all, οἱ, who,* which are the nominative cases to *ἐγείρονται, are raised, ζωοποιήθησονται, shall be quickened, ἐγερθήσονται, shall be raised,* all along, and not *σώματα, bodies,* which one may with reason think would somewhere or other have been expressed, if all this had been said to propose it as an article of faith, that the very same bodies should be raised. The same manner of speaking the Spirit of God observes all through the New Testament, where it is said, 'raise the *dead,*'—'quicken or make alive the *dead,*—'resurrection of the *dead.*' Mat. 22. 31. Mark 12. 26.

"Another evidence that St. Paul makes a distinction between the *dead* and the *bodies of the dead,* so that the dead in 1 Cor. 15, cannot be taken to stand precisely for the bodies of the dead, are these words of the apostle, v. 35: 'But some man will say, How are the *dead* raised, and with what *bodies* do *they* come?' which words 'dead' and 'they,

if supposed to stand precisely for the 'bodies of the dead,' the question will run thus, 'How are the dead *bodies* raised, and with what bodies do the *dead bodies* come?' which seems to have no very agreeable sense.

"This, therefore, being so, that the Spirit of God keeps so expressly to this phrase or form of speaking in the New Testament of 'raising,' quickening,' 'rising,' 'resurrection,' &c., of the *dead*, when the resurrection at the last day is spoken of; and that the *body* is not mentioned but in the answer to this question, 'With what bodies shall those dead, who are raised, come?' so that by the dead cannot be precisely meant *the dead bodies;* I do not see but a good Christian, who reads the Scriptures with an intention to believe all that is there revealed to him concerning the resurrection, may acquit himself of his duty, without entering into the inquiry whether the dead shall have *the very same bodies*, or no; which sort of inquiry the apostle, by the appellation he here bestows on him that makes it, seems not much to encourage. Nor, if he shall think himself bound to determine concerning the identity of the bodies of the dead raised at the last day, will he, by the remainder of St. Paul's answer, find the determination of the apostle to be much in favor of the *very same body*, unless the being told that the body sown 'is not the body that shall be'—that the body raised is as different from that which was laid down, as the flesh of man is from the flesh of beasts, fishes, and birds, or as the sun, moon, and stars, are different from one another, or as different as a corruptible, weak, natural, mortal body, is from an incorruptible, powerful, spiritual, immortal body; and lastly, as different as a body that is flesh and blood is from a body that is not flesh and blood—unless, I say, all this which is contained in St. Paul's words, can be supposed to be the way to deliver this as an article of faith, which every one is required to believe, viz., 'That the dead should be raised in the very same bodies that they had before in this life.'"

CHAPTER VII.

The Resurrection of Christ.

THE resurrection of our Lord is in so many instances and in such a variety of ways brought into connexion with the resurrection of his people, especially as a *pledge* of theirs, that the consideration of this event is imperatively urged upon us in this part of our discussion. As he in his risen body stands at the head of his risen saints, so the fact of his resurrection occupies a like relation to the fact of theirs. The *fact* itself of his emergence from the sepulchre on the third day is of course admitted. The nature, circumstances, and bearings of the fact, are all with which we at present have to do. What light does this event throw upon the subject of the resurrection-body? If he actually rose in his *material* body—in the self-same body in which he was crucified—it doubtless affords some countenance to the idea that his people are also to rise in like manner in the bodies which they laid down at death. Still, even on this ground, there are some circumstances which go to constitute a marked difference in the two cases; so that while his resurrection is to be regarded as a *pledge*, it cannot justly be viewed as a *pattern*, of theirs. His body did not see corruption, while theirs do. The words of David in the 16th Psalm, as we have already seen, were expressly interpreted, both by Peter and Paul, as prophetic of the buried body of Christ. This is a matter of great moment in the present relation, as the arguments in proof of the resurrection of the body generally concentrate themselves in the resurrection of Jesus Christ. The advocates of that theory take their stand, for the most part, on the position, that there could be no true resurrection of Christ without the re-animation and resurrection of his material body; and to deny this, is, in their view, the same as to deny his resurrection altogether. The

same thing is affirmed of our own resurrection. As it is only the body that is properly said to die, so it is only the body that can justly be said to be raised. Even granting for a moment that this were true, still it is obvious that there is a heaven-wide difference between the case of a body that is resuscitated on the third day, and while its organic integrity remains substantially unimpaired, and one that has been dissolved to dust and formed into countless new combinations, both vegetable and animal.

But we shall attempt to show that the resurrection of the Saviour's *material* body is not incontestably taught in the language of the sacred narrative, and that, by adopting the opposite view, we do in fact bring the resurrection of Christ and that of his saints into the most perfect and beautiful analogy, and one that is utterly precluded by the common hypothesis. Let it once be established that the body in which Jesus rose, and repeatedly appeared to his disciples during the space of forty days, was in fact a *spiritual body*, and it is obvious that the conformity of the members to the head becomes much more striking if we suppose that they also are to enter immediately at death upon that state which is substantially the same with his. We say *substantially*, for there were evidently certain circumstances connected with our Lord's post-resurrection appearances, which are not to be expected to find a parallel in the case of the risen righteous. These will sufficiently disclose themselves in the progress of our remarks.

(1.) It is peculiarly worthy of note, that it is nowhere explicitly affirmed in the narrative of the evangelists, or any other part of the Scriptures, that the identical material body of Christ arose. The language that is used respecting that event, is such as to be capable of being consistently understood without the implication that his material body had any share in the resurrection or ascension. But if this be so, we do not perceive that that view can be justly held to be fairly made out; for no language can adequately establish a

fact of this nature, but that which cannot properly be understood in a different sense; much less when equally clear expressions can be adduced in support of the contrary—of which we shall have more to say in the sequel.

(2.) It seems to be a fair presumption that the same body which rose also ascended. But the evidence is certainly conclusive, that it was not a material body which ascended to heaven. Now to consider the resurrection of the same body of Jesus as an example and pledge of that of the saints, and then to suppose that body not to ascend, falls little short of making their resurrection a blank, and completely nullifying the argument of Paul in the opening of the 15th chap. of the first epistle to the Corinthians, where he makes the resurrection of Christ the very groundwork of the spiritual and resurrection life of his people.

(3.) The circumstances of his appearance to his disciples, in repeated instances, subsequent to his resurrection, are far more consistent with the idea of his possessing a spiritual body than the reverse. In John 20. 19, we learn that "at evening, on the first day of the week, *when the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said, Peace be unto you." Luke 24. 36, 27, "And as they thus spake, Jesus himself stood in the midst of them. But they were terrified and affrighted, and supposed they had seen a spirit." John 20. 26, "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, *the doors being shut*, and stood in the midst, and said, Peace be unto you." We have here the evidence of a body divested of the conditions of matter, at least as matter is commonly and philosophically defined. It is one endowed with the power of entering a room when the doors were closed, and all the ordinary avenues of access precluded. Such a body must have been spiritual; nor is this conclusion vacated by the mention of certain circumstances that would seem to be more appropriate to a material structure,

such as the disciples coming and holding him by the feet and worshipping him—his commanding them to handle him and see that it was he himself, and not a mere intangible spirit void of flesh and bones—his commanding Thomas to put his hands into his wounded side—and his eating a piece of broiled fish and an honey-comb. In all this we have no difficulty in recognizing *a miraculous adaptation of the visible phenomena to the outward senses of the disciples*, who were to be fully assured of the great fact of their Lord's resurrection, and of the identity of his person. But as the Saviour's true personality did not reside in *his* material body, any more than ours does in *ours*, so the proof of it could not really depend upon the exhibition of that body, although it be admitted that the requisite evidence could not reach their minds, while under the conditions of mortality, except through the medium of the outward senses. The wisdom, and even the necessity, of this is apparent, from the effect which his sudden appearance among them produced, even while his form and aspect were predominantly human. They were, it is said, "terrified and affrighted." How much would their terror have been increased had he appeared as a purely spiritual entity, were that possible, without at all disguising his unearthly being! As to the act of eating, it is certain that it could not be from any necessity of sustaining his body by material food. It was doubtless an *optical* act, like that of the three angels that came to Abraham—of whom one, by the way, was this same Jesus in his pre-incarnate state—and partook of the entertainment which he served up to them. The resurrection-state of Jesus was unquestionably the same with that of his glorious or Shekinah-state before he tabernacled in the flesh; and if the one was consistent with his *appearing* to eat of the ordinary food of mortals, so doubtless was the other.*

* Josephus, speaking of this incident in the history of Abraham (J. A. B. I. c. 11), says, *δόξαν αὐτῷ παρέσχον ἐσθιόντων, they presented to him*

And when we consider the object to be attained by such an illusion, we see nothing inconsistent or unworthy the divine impersonation of Truth in having recourse to it. A miracle, it is clear, must be admitted on any view. If his risen body was material, it must have been miraculously rendered spiritual when he suddenly appeared in a room closed and barred, and when he as suddenly vanished from sight. If it was spiritual, it must have been miraculously made to assume material attributes on the same occasion. Between these alternatives we are left to take our choice. For ourselves we do not hesitate a moment. Adopting the former view, we are compelled to the conclusion, that, as our Lord did not ascend in a material body, he must have put it off either at the ascension itself, or at some time previous during the forty days of his sojourning on earth, of the proof of which we have not the slightest trace except what is involved in the hypothesis itself. On the other ground, the necessity of such a change is precluded. He rose in the same body in which he ascended, and in that body still lives as "the resurrection and the life" to all his believing followers.*

(4.) When Mary came at an early hour to the sepul-

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an appearance of eating. The term δόξα, *show, appearance, seeming*, is precisely the term which we think applicable to our Saviour's act on this occasion.

* "Prof. Müller alleges that Christ arose from the tomb with the same material body which he had before his crucifixion. As a proof he adduces the fact that Christ ate, and that he showed Thomas the marks of his wounds. But very many proofs of an opposite kind may be alleged, the most important of which is his ascension into heaven. To the ascension belongs a glorified body, which had from the earth only that which is imperishable. Might not a glorified one eat, while the food was transformed by an inward, higher, living energy into a superior element, or be chemically evaporated? And could not the wounds in the body be verified by marks in the resurrection-body?"—*Lange, in Germ. Select.* Andover, 1839. P. 288.

chre, and looked down and saw only the two angelic messengers sitting within, as she turned round she beheld Jesus, and mistook him for the gardener. He must, therefore, have been clothed, and in habiliments appropriate to a gardener. But whence were these clothes obtained, on the theory of the revival of the material body? His ordinary garments had been distributed by lot among the Roman soldiers at his crucifixion. His grave-clothes were still lying in the sepulchre. If, then, the material body had emerged from the tomb, it must, we should suppose, have left *all* its sepulchral investments behind it. Whence then, we ask again, did the risen Saviour obtain the garments in which he appeared to Mary? The instantaneous reply will no doubt be, that they were miraculously supplied; nor would we intimate that a material body could not have been thus furnished from the wardrobe of Omnipotence, as well as any other. But we are still firm in the belief, that the impression is far more spontaneous that the whole was miraculous, the apparent body as well as the apparent garb. We have, we think, no evidence that the purely spiritual body of Christ, any more than any other spiritual body, *could* be seen by the natural eye. Consequently there was an absolute *necessity* that if the risen Saviour manifested himself at all, it should have been by the temporary assumption of a body cognizable by the natural senses. That there was something miraculous in his several appearances after his resurrection is to be inferred from Mark 16. 12: "After that, he appeared *ina nother form* (ἐν ἑτέρᾳ μόρφῃ) unto two of them, as they walked, and went into the country." This certainly implies a transformation of some kind, such as we may easily conceive to pertain to a spiritualized body.

(5.) The evangelical narrative enforces the belief, that our Lord ascended to heaven first on the very day on which he rose from the dead, and subsequently in repeated instances before the expiration of the forty days mentioned by

Luke, Acts 1. 3.* The proof of this position may be thus stated :—

a. The first appearance of the risen Saviour was to Mary Magdalen, of which a particular account is given by John only, ch. 20. 11–18. After mentioning her recognition of him, the writer proceeds: " Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." For this prohibition here uttered it is difficult to assign a reason, unless it be that our Lord was just upon the point of ascending, and therefore no time was to be allowed for the expression of those endearments to which her rejoicing affection prompted her. The word is in the present tense (*ἀναβαίνω, I ascend*, i. e. *I am just about ascending*), and is, as it strikes us, entirely inconsistent with the idea that he announces an ascension which was to take place forty days afterwards. Why should so distant a removal to heaven be a reason for forbidding her now to touch him? Should we not suppose his language would rather have been, ' Touch me now, for if thou dost it not before my ascension, thou canst not hope to do it afterward'—especially when we consider that, in the afternoon of that same day, he not only permitted, but required, the disciples to ' handle him, and see that it was he himself.' Is it replied to this that he was urgent to have his disciples *immediately informed* of his intended ascension at the end of forty days? But what could be the motive for such haste on this matter, when he was to see them himself on the same day, and could communicate that information at any succeeding interview? The true solution is undoubtedly very different. Jesus would simply certify to his disciples

* See on this subject a dissertation from the German of Kinkel in the " Bibliotheca Sacra," Vol. I. No. 1., Feb. 1844, where the question respecting the Ascension is argued with great ability. We are indebted to this essay for several of the ideas advanced in the present connexion.

the reason why he did not at once personally manifest himself to them. "Announce to them that however pleasant to them and to me would be an instantaneous meeting, yet a stronger attraction draws me first to my Father. Every human feeling gives way before this. Touch me not; I cannot tarry with thee, nor with my brethren; for I have not yet been with my Father, and there I must first be." Viewed in this light every thing is plain and easy.

b. A recurrence to the previous history confirms this interpretation. Our Lord had shortly before advertised his followers of his speedy removal from them to his Father, and of his subsequent speedy return to them. John 16. 16, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father;" i. e he was to go to the Father in the interval before their seeing him again. And again, when his disciples were surprised and confounded by his words, "Jesus said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me, and again, a little while, and ye shall see me?" He then continues: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, because a man-child is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall *rejoice* (*χαρήσεται*), and your joy no man taketh from you." Compare the prediction and the event. How sad and disconsolate was the little company at his death; how buoyant and rejoicing were they made by his re-appearance! Their sorrow was to continue till "he had been with his Father," and then was their joy to commence, as we learn was the case: "Then were the disciples *glad* (*ἐχάρησαν*) when they saw the Lord." Then it was, indeed, that a "man-child was born into the world," accord-

ing to the prophetic word, "Thou art my son, this day have I begotten thee."

c. Our Saviour's own words on the way to Emmaus warrant and enforce the same construction. "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Here the verbs are both in the same tense (*παθεῖν* and *εἰσελθεῖν*), and should doubtless have been rendered in the same way —'to have suffered' and 'to have entered.' Our translators have varied the version, unquestionably because they supposed the one to relate to the past, the other to the future. But the Scriptures plainly identify the ascension and the glorification of Christ, and if he was glorified on this day, he undoubtedly must have ascended on this day. There can be no question that our Lord uses at various times the word *δοξάζεσθαι*, *to be glorified*, as a synonym with the phrase, "going or coming to the Father." In John 13. 32, after expressing his confidence that the Father would glorify him, he immediately subjoins, "and he shall *straightway* glorify him." And in John 17. 5, this confidence takes the form of a prayer: "Glorify thou me, O Father;" where it is observable that the word *νῦν*, *now*, again occurs, evincing that Jesus beheld the event as just impending, and by no means to be deferred to so late a period as forty days after his death. As to his death itself being his glorification, from the moral dignity displayed in it, this is an opinion resting upon theological theory, and not upon Scripture declaration. The Scriptures imperatively demand that the ascension should be placed in the nearest possible proximity with the death of the Saviour.

d. Intimately connected with this is the incident mentioned by more than one of the evangelists as having occurred at the Saviour's interview with the disciples on the mountain in Galilee, where he had appointed to meet them after his resurrection. When there assembled, Mat. 28

18–20, we are told that "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations," &c. This language, and his breathing upon them in token of his imparting to them the Holy Spirit, supposes a previous ascension. It is clear, from the general tenor both of the Old Testament and the New, that it was only after our Lord's "ascending up on high," that he was to "give gifts unto men," and we are elsewhere informed that "the Spirit was not yet given, because Jesus was not yet glorified." His now giving the Spirit and clothing his disciples with their commission, was a proof that he *was* now glorified, and if so he must have ascended. The exercise of the authority and majesty which he here assumes as head of the mediatorial kingdom, necessarily supposes his actual investiture with the high prerogatives of that office. His resurrection and ascension were necessary to his receiving the seal of the Father's acceptance of the work which he had accomplished by his death. It is hardly possible, we think, to assign any reason why this consummating step should be delayed for forty days.

e. The narrative of Luke, Acts 1. 1–3, lends additional confirmation to the view which supposes a plurality of ascensions: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This is unquestionably a different event from that related in the Gospel of the same evangelist, Luke 24. 50–53, "And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped

him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen." Here is an entire omission of several of the leading circumstances of the former ascension—the latter in point of time—which cannot well be accounted for on the assumption that he is describing the same event. Nothing is said of the cloud receiving him out of their sight—nothing of the two angels that appeared on the occasion—nothing respecting the question proposed to him by the apostles as to the time of restoring the kingdom to Israel. Yet why should these important items be omitted, if indeed the same ascension is intended? But again, the place, as well as the attendant circumstances, is different. In the Gospel it is said to have been from Bethany, which was fifteen furlongs from Jerusalem, while in the Acts it is, by clear inference, the Mount of Olives, which was only about five. The distance, it is true, is not great, and the road to Bethany passes over the Mount of Olives; still the localities are not identical, nor is it practicable to reconcile the statements of the evangelist on this ground. Finally, we have only to recur to the passage in Acts to be convinced that the writer is describing an ascension entirely different from that which he had related in the Gospel. He first informs Theophilus that in the former treatise he had related all that Jesus began both to do and to teach up to the day in which he was taken up into heaven, i. e. on the evening of the resurrection, after he had given commandment to the disciples whom he had chosen. He then goes on to add, "To whom also (ὁἰς καὶ) he showed himself alive after his passion, by many infallible proofs, being seen of them forty days." What can be inferred from the use of καὶ, *also*, in this connexion, but that *besides* and *after* that first appearance and ascension he had *also* manifested himself repeatedly during the forty days that elapsed prior to the ascension which he is now just about to record? "Thus we are compelled," to use the words of Kinkel, "on all sides confidently to affirm,

that Christ arose to heaven several times, and indeed after each single appearance to his disciples, sometimes so that he only vanished from them, at others rising visibly before them, so that the ascension on the fortieth day appears particularly important only because with it the regular appearances and communications to his disciples ceased." (*Biblioth. Sac.*, Feb., 1844, p. 173.) The inference from all this is obvious. If Christ ascended to heaven first immediately after his resurrection, and repeatedly in the forty days subsequent, he must have ascended in a spiritual body. If he ascended in a spiritual body, he must have arisen in a spiritual body. Consequently, the phenomena indicating a material body to the senses of the disciples must have been miraculously assumed. In other words, they were mere *appearances*. If this conclusion can be avoided—how? But our catalogue of proofs is not exhausted.

(7.) The nature of our Saviour's priestly office required an immediate ascension after his death and resurrection. The Jewish High Priest, the grand type of Christ in this character, as soon as the he-goat was slain on the day of Atonement *immediately* carried the blood into the most holy place and sprinkled it before the mercy-seat, and until he had done this was not regarded as having completed that solemnity. Accordingly, the apostle, Heb. 1. 3, combines these two parts of our Lord's priesthood: "Having by himself purged our sins, he sat down at the right hand of the Majesty on high;" adding a quotation from the second Psalm, which imports that he understood it of Christ's ascension and exaltation: v. 4, 5, "Being made so much higher than the angels, as he hath by inheritance obtained a more excellent name than they. For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" And we find that elsewhere the apostle applies the same quotation in the same sense: Heb. 5. 5, "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have

I begotten thee;" and that this properly imports the day of Christ's resurrection is clear from Acts 13. 33: "Having raised up Jesus from the dead, as it is written in the second Psalm, Thou art my Son, this day have I begotten thee." These extracts all determine themselves to one point, viz., that the first ascension was on the same day with the resurrection.

(8.) The grand purpose for which the divine Redeemer assumed a body of flesh was accomplished when he expired upon the cross. *Τετέλεσται, it is finished,* was his dying exclamation. So also, just upon the eve of his crucifixion, John 17. 4, "I have finished the work which thou gavest me to do." Accordingly, when he had "accomplished his decease at Jerusalem," he entered at once into a new state and a new dispensation. He now came into that economy which was to be emphatically *of the Spirit.* The agency of the Spirit is therefore prominent in the Scriptural accounts of the resurrection; "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." The uses of a material body had now surceased for ever. He was now "made a high priest, not after the law of a carnal commandment, but after *the power of an endless life.*" This life he entered upon at his resurrection from the grave, of which it was not possible that a spiritual body should be holden. The assumption of a fleshly body pertained not to the work of his glorification, but to that of his humiliation; and, having once stooped to the work of humiliation, must he for ever remain under it? When he had once travailed through death, and conquered it, and him that had the power of it, —having once risen triumphantly from its dark domains— was it not fitting that he should completely lay aside every vestige of the chief memento of a state from which he had become so gloriously emancipated? The work and the kingdom of Christ were henceforward to be spiritual; what

need, then, of the resurrection of the animal or material body?

But it is said that it must be deemed impossible to have assured the disciples of the naked fact of his resurrection but by the reanimation of the very body which had succumbed to death on the cross. To this we reply, as we have in effect replied already, that the great fact to be established was the *living again* of that *person* who had bowed his head upon Calvary, and "given up the ghost." But as his true manhood, even during his earthly life, did not consist in his body, but in an inner principle to which the body was a mere adjunct, so the proof of the survival of his essential being after death was independent of the proof of the resurrection of the identical body which was deposited in the tomb of Joseph. If Abraham, Isaac, and Jacob were still living, as we hope shortly to prove, in spiritual bodies—if Moses and Elias appeared in such bodies at the transfiguration—if the saints universally go into the spiritual world in such bodies—why should not the Lord of life himself have immediately assumed a similar corporeity when he arose as the first fruits from among the dead? Was not his spiritual body himself? Was he not alive again? And was not every purpose answered by the demonstration of this stupendous fact? Suppose the celestial body of Elijah had been made manifest to the senses subsequent to his translation, would it not have afforded irrefragable evidence of the truth of his personal existence, notwithstanding the previous disappearance from human view of the gross material body? Would the reconstruction of his dispersed earthly tenement be requisite to certify the fact? Why then should not the same evidence establish the same fact in regard to Christ? The apostle Paul, in 1 Cor. 9. 1, appeals to the fact of his having seen Jesus Christ the Lord in proof his apostleship. The force of his appeal depended upon his thus being made a *witness of the resurrection.* But he certainly beheld not

But (2,) we would, in our turn, propose an inquiry. Was there not as much reason for a putting forth an act of omnipotence in the removal of the body of Jesus from the tomb, as there was for concealing the body of Moses from the Israelites, so that no man knew of his sepulchre? If the chosen people were in danger of worshipping the body of Moses, from their great reverence of his character, was there not far greater danger of Christ's body becoming a snare to his followers, and a real hinderance to a right apprehension of the true nature of the resurrection, and of the spiritual character of his kingdom? How could they have been adequately convinced of his being actually alive, of his ascension and glorification, while they could, at any time, by going there, have seen him, with the eye of sense, dead in the tomb? How much, moreover, would the ministry of the first preachers of the Gospel have been embarrassed in the proclamation of the great fact of the resurrection, if his body had remained visible, or the mode of its removal been commonly known? Could the Jewish or Gentile gainsayer be expected to yield credence to the declaration, that Jesus had risen from the dead and was still alive, when both his tomb and his body could at any time be pointed out as yet remaining with them?

We have thus, as we were able, presented the leading considerations on this profoundly interesting subject, and, from a view of the whole, know not what resistance to offer to the conclusion, that *our Saviour rose from the dead in a spiritual body*, the same body in which he ascended to heaven. The prominent passages usually relied on in proof of the resurrection of the material body, we have seen to be capable of a fair and unforced interpretation in favor of the opposite theory. This conclusion, thus sustained by a legitimate exegesis, is not to be vacated by our inability to define the precise relation that may be conceived to subsist between the former and the latter corporeity. Whether we are to recognize some hidden process of sublimation by

which the one was transmuted into the other, or whether the material fabric, which the divinity inhabited prior to the crucifixion, were resolved into its constituent elements, and thus wholly laid aside upon the development of the spiritual structure, we are not, perhaps, at present competent to determine, nor is it essential to the establishment of the main position. So also of the real state of our Lord's Spirit, in the interval between his expiring on the cross and his resuscitation on the third day, as revelation has thrown no light upon it we are not called to be wise above what is written.* The question is as difficult of solution on the common theory as upon ours. The decision of it involves a deeper knowledge of the mysterious constitution of Christ's person than we now possess—deeper, perhaps, than we may ever possess in this world. But whatever the truth may be upon this point, we cannot conceive that any objection brought from it is sufficient to invalidate the grand result which we have reached respecting the nature of that body in which he appeared to his disciples at the tomb in Jerusalem—on the way to Emmaus—on the mountain in Galilee—and on the sacred summit of the Mount of Olives. Though miraculously disguised, from the exigency of the case, to the outward senses of his followers, yet we cannot help regarding it as the true model and exemplar of the resurrection-bodies of the saints, when with them mortality shall be swallowed up of life.

CHAPTER VIII.

Examination of Particular Passages.

PROMINENT among the Scripture testimonies to the resurrection of the dead, and the stronghold of those who

* This remark is to be somewhat qualified, as will be seen by our exposition of Mat. 27. 53, 54, where, we trust, we have found a clew to the true doctrine of the 'descent into hell.'

his material body. It was a *spiritual appearance* with which he was favored, and if such an appearance was a proof of the resurrection in his case, why not also in the case of the other apostles? The argument strikes us as entirely conclusive. And how delightful and interesting the thought of so complete an identity of lot awaiting the Head and the members of the redeemed mystical body—that as we are planted in the likeness of his death, so we shall be also in the likeness of his resurrection—that as he entered at once into a spiritual body and so abides, so shall we also at death but exchange our present bodies of vileness for our future bodies of glory fashioned like unto his!

We may admit indeed that the disciples *supposed* that the body which they saw and handled was the veritable body of their crucified Lord, and that in their preaching the resurrection of Jesus they had no other idea than that of the reanimation of his body of flesh. Under the influence of those carnal apprehensions which they then cherished, it was scarcely to be expected that they should have come to any other conclusion. We have no grounds to imagine that without a miracle they could have come to a sudden recognition of a spiritual presence, when all the phenomena addressed themselves in such a manner to their senses as to beget the belief of a material substance. It is reasonable indeed to suppose, that, as they subsequently became more deeply instructed in the mysteries of the kingdom, and were able to penetrate more fully its spiritual character, they may have come by degrees to more correct views on this subject; at any rate, we know no reason why the measure of their intelligence on this point should be the limit of ours. It is sometimes objected that an unsophisticated child, upon reading or hearing the evangelical narrative, would inevitably receive the impression that the body raised and manifested to the disciples was the literal material body of Christ. Granted. We admit the fact, while we deny the inference that would be drawn from it. The

same inspired truth which is milk for babes, is at the same time strong meat for grown men. Let each extract from it the pabulum which will sustain the soul. We live at a more advanced period of the Christian economy, and have the advantage of all those ulterior developments of its essential genius which were wanting to the first age of the church, and why should we close our eyes to the brighter light that is shining around us for fear of seeing more than was seen in the earliest dawn of Christianity?

Again, it is asked, If the material body did not rise, or was not the proper subject of the resurrection, what became of it? for it was not found in the sepulchre, neither did it see corruption. To this we reply, (1,) that the objection drawn from this source does not weigh exclusively against the view we are now advocating. On the common theory, some disposal is to be made of the fleshly body subsequent to the resurrection, and prior to the ascension, for it is admitted that our risen Lord did not enter heaven in a body of flesh and bones. By the solution which may be offered on this score, whatever it may be, we will agree to abide; maintaining, however, our previous position, that the ascension occurred on the day of the resurrection. On either view it must, we conceive, be maintained, that the body which hung upon the cross was miraculously dissolved or resolved into its primitive elements, like that of Elijah when he was translated; and all the difference in the two cases is, that in the one this effect is to be supposed to have been wrought while it reposed in the sepulchre, and, in the other, after it emerged from it. As to the nature of the effect itself, it must be deemed substantially the same on the one theory as on the other. *He died in a material body, he went into heaven in a spiritual body.* Whether the transition from the one to the other took place sooner or later, the *mode* of it was undoubtedly the same, and the question, what became of the former when the latter was assumed, is one which presses upon the opposite view as much as upon ours.

in being, and what should prevent their *souls* being saved, even if their bodies did not rise? We are well aware that a different sense is put upon the words by many commentators, but we still do not hesitate to affirm, that the most native and obvious import of the language is that of the *present existence* of the persons spoken of. If they are not risen—if they are not actually entered upon their resurrection-state—where are they? What evidence is there of their existing at all? Accordingly, he immediately adds, "If *in this life only* we have hope, we are of all men most miserable;" showing, conclusively, that he is reasoning against those who confined their hopes of happiness *to this life only*. His object is mainly to combat the error of those who supposed that the Christian's hope terminates *here*, and therefore he is not to be understood as writing against those who denied the *resurrection of the body*, but those who denied *any resurrection at all*, i. e. any future life, any state of retribution previous to Christ's second coming.

It may not, indeed, be easy to ascertain how it should have happened that such an idea should have obtained currency among any who could properly have been denominated believers in the Corinthian church. Some have supposed that they were Jewish-Christians, who still retained the leaven of Sadduceeism in their creed, which, as Jews of all shades of belief were scattered over the Roman empire, is not in itself improbable. But the view of Billroth strikes us as the truest solution of the question.

"In order to place the matter in a clear light, we must take into consideration a fact in the history of opinion among the early Christians. That fact is the prevailing expectation among them of the immediate return of Christ, in connexion with which event they expected the fulfilment of all Christ's promises, and the perfection of the Messianic reign. The peculiar aim of the Christian, therefore, was not the life *before*, but the life *after*, Christ's return. But by whom would this aim be reached? By those naturally, in

the first instance, who outlived the intervening period. Such, therefore, had comfort under all the trials of life, but how was it with those who should die beforehand? Such a question would very naturally disquiet the minds of the believers, and take from them the joy of life. So it was with the church of Thessalonica, whose condition Pelt, in his Commentary on the epistles to that church, p. 83, thus accurately describes: 'Many errors had arisen among the Thessalonians respecting the resurrection, so that some feared lest, should they or their friends die before the coming of the Lord, they should be deprived of that blessing which they supposed to be promised only to those who should be then alive.' The same state of things, doubtless, prevailed among the Corinthians. The majority, indeed, comforted themselves with the certain hope of a resurrection antecedent to the coming of Christ; but some (the τινές, ver. 12) had doubts respecting the resurrection itself, and consequently of any participation on the part of those already dead in the enjoyment of the coming reign. The great object of Paul, then, in this section is, to show that before the return of Christ to the earth, a resurrection shall certainly take place of those who are dead, that they also may share in the blessings of his reign; and that this shall happen within the period of an ordinary lifetime."

The refutation of the error in question, however, did not require that the *resurrection of the body* should enter into the apostle's argument. On the other hand, by substituting, throughout all the chapter, 'living again,'—'future life'—'future state'—as a state to be immediately entered upon at death, instead of 'resurrection,' implying the resurrection of the body—the whole course of reasoning becomes luminous and pertinent, while it is, at the same time, brought into perfect harmony with the general tenor of the Scriptures on the subject.

But we follow the footsteps of the writer in his argument.

maintain the prevalent view, is the fifteenth chapter of Paul's first epistle to the Corinthians. To this passage, therefore, shall we give our first attention, since, if this can be fairly interpreted in favor of the *spiritual* theory, we can anticipate little difficulty in dealing with the other texts in the New Testament, which treat of the subject. We are not without strong hopes that a rigid analysis of the apostle's argument in this chapter may put an entirely new complexion upon it, in the estimation of the candid reader. We shall premise the remark, in which nearly all commentators agree, that, whatever be the intrinsic nature of the resurrection which the apostle discusses, *it pertains exclusively to the righteous.* It is by no means an announcement of a general resurrection of all men without distinction. We go into no formal proof on this head, because it is obvious from the letter of the record, and because we find the resurrection elsewhere spoken of, in repeated instances, as the privilege, *par eminence,* of believers only. Doddridge remarks, that it is " of the resurrection of Christians alone, and not of that of the wicked, that he evidently speaks, in this whole chapter." Of the passage in Acts 24. 15, which seems to contradict this position, we shall have occasion to speak hereafter.

1 Cor. XV. 12, 13.

GR.	ENG. VERS.
Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;	Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.	But if there be no resurrection of the dead, then is Christ not risen.

The special doctrine of the resurrection, as generally held to be taught in this chapter, is that of a simultaneous resurrection at what is termed ' the last day,' or at ' the end of the world.' On this view it may fairly be submitted as a

question, whether the apostle's reasoning is conclusive. We are unable to perceive how the fact of a resurrection *at some future time* can be adduced as a proof that Christ was *already* risen. And, on the other hand, if it could be shown that there will be no such resurrection, would that be a proof that Christ is not risen? Is it not, at least, within the range of possibilities that he should be the only one raised? The truth is, as the apostle's argument is usually explained, it makes it little more than mere reasoning in a circle. First, the *future* resurrection of the saints is proved by the *past* resurrection of Christ; and then, secondly, the *past* resurrection of Christ is proved by the *future* resurrection of his people. This consequence flows naturally and inevitably from regarding the resurrection of the righteous as a future simultaneous event. Let it be understood as a present event, or one that takes place with every individual believer as soon as he leaves the body, and this logical inconsistency is avoided, and a flood of light poured upon the train of the apostle's reasoning.

V. 16–18.

GR.	ENG. VERS.
Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·	For if the dead rise not, then is not Christ raised:
εἰ δὲ Χριστὸς, οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν·	And if Christ be not raised, your faith is vain; ye are yet in your sins.
ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.	Then they also which are fallen asleep in Christ are perished.

The *gist* of the apostle's argument occurs in a subsequent part of the chapter, but we cannot but advert to the present passage as conveying a very singular sentiment on the common theory, that Paul is here maintaining the *resurrection of the body*. Upon that view we are at a loss to perceive the logical coherence of the reasoning. How does it follow that those who had fallen asleep in Jesus had *perished*, provided there was no resurrection of the body? Their *souls*, the true constituent of *themselves*, were certainly

V. 20-23.

GR.	ENG. VERS.
Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.	But now is Christ risen from the dead, and become the first-fruits of them that slept.
Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.	For since by man came death, by man came also the resurrection of the dead.
Ὥςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.	For as in Adam all die, even so in Christ shall all be made alive.
Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

As the first-fruits of the harvest are a sample of the whole, and being presented in the temple denominate the remainder pure and holy, so Christ, who, after his resurrection, was presented in the heavenly temple, may justly be regarded as an exemplar and type of the state of those who fall asleep in him, and an argument that they are not, as *dead bodies* were, among the polluted things of the world, but holy to the Lord, and admitted to his presence. The idea is not so much that Christ was the first, *in the order of time*, who rose from the dead—as we are expressly taught, both in the Old Testament and the New, that prior cases of resurrection had repeatedly occurred—but the *first in rank, the author, the procuring cause, of the resurrection of the saints.* But the whole harvest began to be gathered in *immediately after* the presentation of the first-fruits, and it would be a very violent construction of the analogy to suppose it to imply that hundreds or thousands of years might elapse between the resurrection of the grand Precursor and that of the mass of his followers. The true view of the matter is clearly indicated by the sequel, in which we are taught, that this resuscitation of the dead, this investiture of the disciples of Christ with immortality, proceeds in a manner analogous

with the successive generations of the animal and mortal family, who derive their first life from Adam. As this first family is not formed at once, nor dissolved at once; as the members of it have risen into existence *in succession;* so neither will the other family be completed at once. Every man of this family is to be quickened 'in his own order,' or *as he dies,* from Christ the first-fruits down through the lapse of ages to the last generation of believers who shall be found alive at his coming. But this second coming of Christ, as we shall shortly attempt to show, was universally understood in the apostle's days as to take place during the then current generation of men—an expectation founded upon the words of Christ himself, that "that generation should not pass till all these things were fulfilled."

V. 35–37.

GR.	ENG. VERS.
Ἀλλ' ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;	But some man will say, How are the dead raised up? and with what body do they come?
Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ.	Thou fool, that which thou sowest is not quickened except it die.
Καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν.	And that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or of some other grain.

We have here and in the sequel the most full, explicit, and systematic discussion of the general subject of the resurrection, any where to be found in the Scriptures; and whatever else may be taught by it, we think nothing can be more unequivocally asserted, than that man does not rise again with the same body which he had in this world. The employment of the analogy from the vegetable world was perhaps suggested by our Saviour's words, John 12.24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone (i. e. is wholly unproductive); but if it die, it bringeth forth much fruit." In

the present state of our scientific knowledge, it might, perhaps, appear that an analogy drawn from insect transmutations would have been still more striking; but it may be questioned whether the facts in this province of nature were known to the apostle, and at any rate the law of vegetable reproduction to which he refers is sufficiently apropos to his main design.

The grand inquiry evidently is, to ascertain the *precise point* of the analogy in the two cases, for upon this every thing depends. There is, in the first place, a coincidence in the fact of *dying*. In both cases there is that process of decay and dissolution which we denominate *death*. In the grain the mass of the farinaceous parts, except so much as may be necessary to the sustentation of the future plant in its earlier stages, *dies*. And so the human body undergoes a similar process of dissolution. Yet here we must aim at precision of ideas, and note the points of difference as well as of similitude. The 'dying,' which the apostle predicates of the seed, takes place subsequently to the sowing. But the human body does not die after it is deposited in the dust. It is previously dead—"for the body without the spirit is dead"—and therefore cannot die again. That which is absolutely dead cannot be more dead. Still there are items of agreement sufficient to form a basis for the comparison, which will appear as we proceed.* As there is something in the plant which *dies*, so there is also something which does *not* die. There is an enfolded germ, in which the essential vitality of the seed is concentrated, and if this dies, it does not germinate, and of course no plant springs up. We cannot, of course, suppose that the apostle intended to say that this embryo died, although this is the very point of

* The remark of Whitby in this connexion is well worthy of notice: "The word 'sown' does not relate to the body's *being laid in the earth*, but rather to its *production in the world*." According to this, a "natural body is sown" at our natural birth; a "spiritual body is raised," as far as the righteous are concerned, at the hour of death.

Thomas Paine's railing accusation against the Scripture doctrine of the resurrection, and on the ground of which he calls St. Paul a fool; contending that, if the seed really and literally *died*, no plant would grow, which is indeed true. But this evidently is not the apostle's meaning; and if the skeptic had ever put his hand into a hill of young potatoes, he might have found, to his discomfort, that there was such a thing as vegetable life and death going on together; and such a penance, or penalty, would not perhaps have been very inappropriate to such paltry and contemptible cavilling.

We see, then, very clearly, the law of vegetable reproduction. The new plant arises from the development of a germ in the old one. The vitality of the seed adheres to the germ and passes with it into the new organization which succeeds, and with the vitality coexists the identity of the plant. So it is that we sow not the body which shall be. We sow a grain of wheat, and what is it that comes up? Not the grain of wheat, but a blade of grass. It *eventuates*, indeed, in a head of wheat similar to that which is sown. But this is not the point of the apostle's argument. His reasoning, so to speak, does not rise above the surface of the ground. He designs to show that that product which springs out of the earth, and appears on its bosom, is something different from that which is put into the soil. If we call this the *resurrection* of the seed, it is perfectly obvious that the term *resurrection*, in this connexion, does not imply the reappearance of the same material mass —the same aggregation of particles—which was deposited in the earth; for the mass, with the exception of the germ, *dies*—that is, is resolved into dust and its various constituent elements.

Now, if this process is made use of by the apostle to illustrate the resurrection of the human body, we do not see but we must be forced to the admission of some kind of germ which is developed from the one that is the nucleus—the essential vital principle—of the other. It will soon ap-

pear, indeed, that it is a germ of a very peculiar nature, but still that there is something to be *developed* from the dead body. If not, how does the illustration apply? What is the point of the comparison? But if there be this embryo principle in the human body, is it *material?*—is it of the same nature with the gross fabric from which it is developed? This, it will be perceived, is the grand question. The ancient Jews held that it was. They contended that there was an immortal bone in the human body (called by them *Luz —ossiculum Luz*), which is the germ of the resurrection-body. This bone, they held, one might burn, boil, bake, pound, bruise, or attempt to bruise, by putting it on the anvil and submitting it to the strokes of the sledge-hammer, but all in vain. No effect would be produced upon it. It was indestructible—incorruptible—immortal. This bone was the seed of the future body. And this is, in fact, though not in terms, the theory embraced by Drew in his work on the resurrection. But as the most accurate researches of physiologists have failed to discover any such bone in the system, and as the process of burning leaves no such residuum of the corporeal structure, we are doubtless at liberty to set it down among the thousand and one idle dreams of Rabbinical fiction, and put it on the same shelf with the silly tradition of the Talmudical doctors, that at the resurrection the bodies of the Jews, in whatever part of the world they died, will be rolled or transported under ground, through secret passages, and all emerge to the light in the land of Canaan, with those of Abraham, and Isaac, and the other patriarchs.

Still there is undoubtedly a strong disposition among many good men to adhere to this idea of a *corporeal* or *material* germ to be in some way developed from the old body, and constituting the nucleus of the new one. But if this be so, what and where is it? What becomes of it when the body is burnt to ashes, and these ashes dissipated to the four winds? Is there any evidence that can satisfy an intelligent mind of the fact of such a latent *material* germ in the hu-

man body, answering to the enfolded embryo of the future plant? And if there is no evidence of this, on what grounds do we hold it?

But it will be said, if the apostle's analogy does not teach this, what does it teach? If the fair construction of his language does not imply that there is something developed out of the dead body which forms the link of connexion between it and the resurrection-body, then it would be hard to show that it teaches any thing on the subject, an alternative to which, with the qualifications and explanations that follow, we readily subscribe. We cannot understand the apostle's reasoning, unless he means to affirm that there is something of the nature of a germ which emanates from the defunct body, and forms either the substance or the nucleus of the future resurrection-body. But this principle we contend to be what the apostle calls *spiritual*, that is, invisible, impalpable, refined, ethereal—something that is essentially connected with vital operations—something that is exhaled with the dying breath, or, in other words, that goes forth from the body *before it is consigned to the dust*—for, after the body has mouldered away in the grave, we perceive not how any germ or embryo is ever to emanate from it. It is a something, of the interior nature of which all the philosophers in the world know just as much as our readers, and no more. At the same time this ignorance does not stand in the way of the *fact*. And if this alleged fact be not admitted, what is? What will any man affirm to be the real point of the apostle's comparison? If there is some gross *material* link of connexion between the soul's present and future tenement, what is it? Let it be pointed out, and let it be shown too that a *vitalizing* power is connected with it. For ourselves, we confess it completely baffles our comprehension, and if any one can enlighten our darkness on the subject—if he will show us that there is any other than a *spiritual* germ evolved from the defunct body—we will sit at his feet with the glad docility of a learner who hungers and thirsts for instruction more than

for his necessary food. With our present light we must believe that the only germ in the human body answering to the germ in the plant, and upon which the apostle's comparison is built, is *the spiritual body itself;* and the erroneous apprehension which has sprung up on the subject, we think to have arisen from supposing the comparison to be based upon the condition of the two bodies—the vegetable and the animal—*after both are deposited in the dust.* Whereas the true view doubtless is, to conceive the germ of the plant to be developed *after* its consignment to the earth, but that of the body *before.* On any other construction we can make nothing of the illustrating analogy.

We hear it, indeed, not unfrequently suggested, that the comparison here introduced was never intended to be very closely pressed—that it is sufficient if we simply understand by it, that as a naked grain, after being deposited in the earth, is followed by a beautiful vegetable structure, so the corruptible body, deposited in the grave, is followed by a splendid renascent fabric, adapted to a new sphere of existence—and that there was no design to hint at the detailed operation of any particular process in either case. But in our view nothing is more certain, than that the apostle intended distinctly to teach, that as the grain of wheat obtains a new body only by previously dying, so man, by undergoing a similar process, becomes possessed, in like manner, of a new investment. We cannot suppose Paul to have had recourse to the comparison, without having in view some *point* of resemblance in the two cases. That *point* his own words certainly develope. In regard to the grain, he affirms, 'Thou sowest not the body that shall be.' What is the correlative to this, unless it be, that 'the body that dies is not the same body that shall be at or after the resurrection'? If so, how is it possible to turn away our eye from the *natural law* by which the change is in either case effected; or refrain from instituting a comparison between the two? But we affirm that this cannot be done without arriving legiti-

mately at the conclusion, that, as the plant emerges from the seed by the expansion of the germ, by the uninterrupted action of the vital principle, so the spiritual body must develope itself immediately by the continuous operation of a like agency. Admit, for a moment, the idea that the *life* itself of the body ceases, and that it is only after long ages of time that the succeeding corporeity ensues, and the analogy is at once destroyed. The true *life* of the seed is not for an instant intermitted, even in the midst of its *dying;* and we maintain, that it is only by the development of the spiritual body *at death*, and not from the entombed relics in the grave, that any parallelism in the two cases can be recognized.

If the view now proposed of the matter be sound, the above question, which immediately arises, as to the *time* when this spiritual embryo may properly be said to germinate, becomes of absorbing moment. Is the resurreotion-body assumed at once, or does a long interval of time elapse before that event occurs? If the theory of a gross material germ were to be assumed as the true one, we can easily perceive that there would be nothing in the nature of the case to forbid the idea of a long interval intervening before it should be quickened into its ultimate formation. The vital power of seeds often remains dormant for an immensely long period; and so it might be in regard to the germ of a human body, provided we could have evidence that any such germ existed, and that a vital energy was associated with it. But here is the precise point of the difficulty. We see no adequate grounds for believing that such a staminal principle, material in its qualities, exists; and till this is shown, we are relieved of the necessity of any other reference to the theory, than to demand of those who hold it to answer this fair interrogatory: If the resurrection of the body, which is deposited in the earth, depends on the development of a *corporeal* germ, which no process of reasoning or experiment can show to exist, and the body itself is resolved back to

its original elements, then on what basis rests the doctrine of the resurrection of that body—the tabernacle which we have inhabited on earth? It will not do to say that God can rebuild the original fabric, for this contradicts and makes useless the doctrine of the material germ.

We are inevitably thrown back, then, as far as we can see, on the theory, so to term it, of the immediate development and assumption of the spiritual body, and its entrance at once upon the resurrection-state. We know not how to conceive of a pause—a long suspension—in the essential activity of the vital principle with which thought and consciousness are connected. We are not, we presume, addressing those who believe in the sleep of the soul after death, but those who expect to retain their conscious existence in the world of spirits. And if our intelligent principle goes with the vital, which depends upon various hidden ethereal agencies constantly operating around us, why shall we not infer that our spiritual mode of being commences at once upon the abandonment of our gross corruptible tenements?

We may perhaps admit, as some are disposed to maintain, that this spiritual body does not attain to its perfection at once; that as it enters the spiritual world *as* a germ, so, as the vital principle, under appropriate laws, forms for itself —or, as the Germans say, *builds up* for itself—a material body, out of material elements; in like manner it may gradually elaborate for itself a spiritual corporeity, from the spiritual elements by which it is surrounded. This, we say, may possibly be so. We can at present neither gainsay nor affirm it; nor has it any special bearing on the main position, which is, that the resurrection of each individual, properly speaking, takes place at death, when we suppose the development of the spiritual body to occur. And what else, we should ask again, can be made of Paul's comparison? Is it not the legitimate and irresistible inference? And does not his own language, in the context, perfectly quadrate with this construction? "There are bodies celestial, and there

are bodies terrestrial;" i. e., human bodies. It is, we believe, not unusual for expositors to understand the phrase 'bodies celestial,' of the sun, moon, and planets. But this is entirely a modern diction. There is no evidence, we believe, that the original *σώματα*, was ever used in this sense by the ancient writers, sacred or profane. The 'bodies,' of which the apostle here speaks, are *human* bodies, and, as he says there *are* (not *shall be*) celestial human bodies, what other inference can we draw, than that they are the glorified resurrection-bodies in which the risen saints now exist?

V. 38–41.

GR.

Ὁ δὲ θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.

Οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.

Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

Ἄλλη δόξα ἡλίου καὶ ἄλλη δόξα σελήνης καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

ENG. VERS.

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

There can be little doubt we think, that with multitudes of the readers of this apostle these words are loosely understood to intimate that it is in effect the same body (of the seed) which is sown in the earth, which comes forth out of it, although the apostle had just affirmed the contrary; and therefore the inference is hastily drawn, that as God gives to every seed his own body, so in like manner he gives to every man his own body, i. e., the same body.* But a moment's re-

* "But your Lordship proves it to be the *same body*, by these three Greek words of the text, *τὸ ἴδιον σῶμα*, which your Lordship inter-

flection will convince us that by 'giving to every seed his own body' is meant nothing more than his *giving to every seed a body peculiar to that kind of seed.* A seed of wheat does not produce a stalk of barley, nor a seed of barley a stalk of wheat. The species are kept distinct by a mysterious arrangement of Providence. This is the force of the original *τὸ ἰδιον σῶμα, his own proper body*, i. e. the body which it is fitted to produce, which is of the same kind. God in the constitution of the vegetable kingdom has established, from his mere good pleasure, such laws as will regulate the process of reproduction, and cause that certain seeds shall give rise to certain plants and no others. In like manner he proceeds, in the following verses, to show by similitudes drawn from various natural objects, that man may have a different body fitted to the different state in which he enters at death—that though the natural body should rise no more, yet provision is made for his being furnished with a better in its stead; for as there is an earthly body adapted to an earthly life, so there is a heavenly body adapted to a heavenly life. The existence in such profusion of different species of bodies in the universe, ought to furnish an argument that there was nothing incredible in the idea of the

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prets thus, 'That proper body which belongs to it.' Ans. Indeed, by those Greek words, whether our translators have rightly rendered them, 'his own body,' or your Lordship more rightly, 'that proper body which belongs to it,' I formerly understood no more but this, that in the production of wheat and other grain from seed, God contrived every species distinct, so that from grains of wheat sown, root, stalk, blade, ear, and grains of wheat were produced, and not those of barley; and so of the rest, which I took to be the meaning of 'to every seed his own body.' No, says your Lordship, these words prove, that to every plant of wheat, and to every grain of wheat produced in it, is given 'the proper body that belongs to it,' i. e., the same body with the grain that was sown. This, I confess, I do not understand; because I do not understand how one individual grain can be the *same* with twenty, fifty, or an hundred individual grains."—*Locke's Letter to Stillingfleet*, p. 137.

saints' being immediately invested with appropriate bodies in another state, as well as in this—nothing which could justly authorize the objection, that because the body which was laid in the grave remains there, therefore there is no resurrection of the man. The following verses are merely an expansion of this general idea.*

V. 42-44.

GR.	ENG. VERS.
Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·	So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·	It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:
σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν· ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν.	It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The true purport of this language is not so obvious as might at first blush appear. The point of difficulty is to determine whether the 'sowing' as applied to the body, is to be understood of its consignment to dust, or, as Whitby suggests, of the corrupt and corruptible nature in which man is *born into the world.*† In favor of the former in-

* "The sense is, 'There is a great variety of bodies. Look upon the heavens, and see the splendor of the sun, the moon, and the stars. And then look upon the earth, and see the bodies there—the bodies of men, and brutes, and insects. You see here two entire *classes* of bodies. You see how they differ. Can it be deemed strange if there should be a difference between our bodies when on earth, and when in heaven? Do we not, *in fact,* see a vast difference between what strikes our eye here on earth and in the sky? And why should we deem it strange that between bodies adapted to live *here* and bodies adapted to live *in heaven,* there should be a difference, *like* that which is seen between the objects which appear on earth and those which appear in the sky?'" *Barnes in loc.*

† Mr. Locke, as appears in his note on these words, evidently agrees with Whitby on this point:—"The time that man is in this world, affixed

terpretation, it is doubtless true that it makes the comparison more striking. But on the other hand, we have seen that the analogy will not bear to be pressed to the quick, as it is obvious that the dying affirmed of the seed is not strictly parallel with the dying which holds good of the body. In the one case it takes place *after* the subject is deposited in the earth, in the other *before*. But another consideration of still greater weight is derived from the contrast which follows between Adam and Christ. "And so it is written, the first Adam was made a *living sou* ψυχὴ ζῶση), the last Adam a *quickening spirit*." But how does this illustrate the case of the natural and spiritual body? The answer to this is suggested by the import of the terms which the writer employs. The original word for *soul* (ψυχη) is that which is always employed by the apostle to denote the *animal soul*, or *the life of the natural or animal man*, as contradistinguished from *spiritual*. It is the substantive from which is formed the adjective ψυχικός, always translated in the New Testament *natural*. Now the apostle had just said that "it is sown a *natural* body, it is raised a *spiritual* body." Here he refers us to the origin of these two bodies. The one is derived from Adam, the other from Christ. In Adam we are sown a natural body, in Christ we are raised a spiritual body. His object is to teach that there is just such a difference between our natural and spiritual body, as there is between the nature which we receive from Adam, and the nature which we subsequently receive from Christ. The 'sowing' therefore is our birth in Adam, or in the *nature* of Adam, and our resurrection but the finished result of our birth by regeneration in Christ; "for as the Father

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to this earth, is his being sown, and not when, being dead, he is put in the grave, as is evident from St. Paul's own words. For dead things are not sown; seeds are sown, being alive, and die not till after they are sown. Besides, he that will attentively consider what follows, will find reason from St. Paul's arguing to understand him so."—*Paraph. and Notes on the Epistles*, p. 101.

raiseth up the dead, and quickeneth whom he will, so hath he given to the Son to have life in himself," i. e., to be the communicator of spiritual life, of which the resurrection of the righteous dead, of whom alone he is here speaking, is but the completed issue. So far is the apostle from teaching that the body is 'sown' by being deposited in the grave. It is sown at its *birth*, and not at its *death*.*

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* The following passage was not met with till after the above was written.

"Confessedly certain as is the corporeality of the risen saints, room is open for inquiring what corporeality it is which is to be understood as transmuted and risen to heaven. When St. Paul speaks of 'this corruptible,' 'this mortal'—when he says, 'it is sown in corruption, it is raised in incorruption'—does he refer to the sarkous mass left behind by the deceased? Is the funeral of the fleshly frame the sowing of the seed? Is the sepulchral enclosure the seed-plot? Is the putrescent frame itself the bared but solid, the denuded but valuable, the relatively dead but really living, the seemingly decomposing, but actually germinating grain? Or is it, when its purposes as an envelope are answered, mere chaff detached by the flail of disease, and blown away by the wind of death?

"Evident it will be, on a calm perusal of his eloquent argument, that the apostle has no reference to the sepulchre, or the funeral, or the soul-bereft corpse. His controversy was not with any who themselves denied, or with any who imagined any Christian instructer to have ever taught, or fancied, that the deposited frame would again be animated by any but reptile vitality; his controversy was with parties who, if they did not set aside entirely an after life, or deny in toto a resurrection of the dead, peremptorily denied a resurrection from the dead, and while thereby excluding the fear of judgment from themselves, cut off from the faithful the prospect of reaching heaven. Had the reintegration of the disintegrated corpse been the position denied, the deniers, instead of being indignantly opposed, would have been cordially supported by all the apostle's authority. Far too positively had St. Paul decided, that he who sowed to the flesh should reap corruption, to allow of his supposing that he who sowed the flesh itself would reap any thing else than mere putridity. Not one of his pleas, nor one of his expressions throughout the course of his discussion can be made to apply to the fleshly frame, then only occasionally mouldering *in* the ground, but ever, after an interval, mouldered away. Neither *germination* (ζωοποίησις), nor *wakening up* (ἔγερσις), nor *standing up* (ἀνάστασις), nor *transformation* (ἀλλάγη), nor *putting on investiture*

At the same time, although we are fully persuaded that this is the true sense of the apostle's language in this connexion, yet we are not absolutely shut up to it in order to make good the view we are advocating. Even interpreted on the common theory, it does not necessitate the inference, that the resurrection here spoken of is the resurrection of *the* body, although it is doubtless the resurrection of *a* body. We are aware, indeed, that it is generally held that it is the *very same* body that is sown in corruption in the grave that is raised in incorruption out of the grave. But to our mind it is clear that the fact of its being *incorruptible*, proves that it cannot be the same with that which is *corruptible*, and that nothing more is meant, than that the corruptible shall be *exchanged* for the incorruptible, the mortal for the immortal. The established idiom of the Scriptures affords decisive warrant for this construction. Examples occur where the demonstrative 'it,' which usually implies the same as the antecedent noun to which it stands related, refers not to precisely the same subject, but to one that succeeds. Thus Luke 9. 24: "For whosoever will save his life, shall lose it; but whosoever

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ἐνδύσεις), can be predicated of any subject that is not in an organized and really living condition, however reputedly and relatively dead its state, nor can the word *body* (σῶμα) be referred to a system entirely decomposed; or the word 'resurrection,' be made to signify reconstruction; or 'resurrection from the dead,' be twisted into meaning the reanimated integuments from the superficial soil, or the corpse be defined to be a soul, body, and a living soul; or the body dead and corrupt be said to be corruptible and mortal. In no part of his argument does St. Paul give the slightest intimation that he is pleading for the re-collection and re-organization of the anywhere remaining particles, or for the future development of any supposed stamina of the exterior frame, but peremptorily excluding flesh and blood from entering, under any modification whatever, into the kingdom of God, he again and again makes it clear that he was demonstrating the resurrection of the dead (οἱ νεκροὶ), their very selves, and not their laid-aside vestments, but their personal hypostasis, was the theme of his discourse, and the subject of his anticipations."—*Stephenson's Christology*, p. 164–166.

will lose his life for my sake shall find it." The saved and the lost life in this antithesis is not the same, the one being natural, the other spiritual and eternal. This, at any rate, is the prominent idea; however, in a secondary sense, the words in both members may hold good of the natural life.*

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* We here again append the remark of Mr. Locke on v. 53, of this chapter. "Τὸ φθαρτὸν, *corruptible*, and τὸ θνητὸν, *mortal*, have not here σῶμα, *body*, for their nominative, as some imagine, but are put in the neuter gender absolute, and stand to represent νεκροὶ, *dead*, as appears by the immediately preceding verse, and also v. 42, οὕτω καὶ ἀνάστασις τῶν νεκρῶν; σπείρεται ἐν φθορᾷ, *so is the resurrection of the dead; it is sown in corruption*, i. e. mortal corruptible *men* are sown, being corruptible and weak. Nor can it be thought strange, or strained, that I interpret φθαρτὸν and θνητὸν as adjectives of the neuter gender to signify persons, when in this very discourse the apostle uses two adjectives in the neuter gender to signify the persons of Adam and Christ, in such a way as it is impossible to understand them otherwise. The words, no farther off than v. 46, are these: ἀλλὰ οὐ πρῶτον τὸ πνευματικὸν· ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν, *but that is not first which is spiritual, but that which is natural; afterwards that which is spiritual.* The like way of speaking we have Mat. 1. 20; and Luke 1. 35, in both which the person of our Saviour is expressed by adjectives of the neuter gender. To any of all which places I do not think any will add the substantive σῶμα, *body*, to make out the sense. That, then, which is here meant being this, that this *mortal man* shall put on immortality, and this *corruptible man* incorruptibility, any one will easily find another nominative case to σπείρεται, *is sown*, and not σῶμα, *body*, when he considers the sense of the place, wherein the apostle's purpose is to speak of νεκροὶ, *mortal men*, being dead, and raised again to life, and made immortal."

We may properly adduce in this connexion the remarks of Mr. Locke in another passage of the same letter (p. 195): "Your Lordship goes on with your proofs, and says, 'But St. Paul still supposes it must be that material substance to which the soul was before united; for he says, It is sown in corruption, it is raised in incorruption, &c. Can such a material substance which was never united to the body, be said to be *sown* in *corruption*, and *weakness*, and *dishonor*? Either, therefore, he must speak of the same body, or his meaning cannot be comprehended.' I answer, can such a material substance, *which was never laid in the grave*, be said to be *sown*, &c.? For your Lordship says, 'You do not say the same

V. 50–53.

GR.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

Ἰδοῦ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα·

ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· (σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα·)

δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

ENG. VERS.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

The apostle's declaration that "flesh and blood cannot inherit the kingdom of God," would naturally give rise to inquiry respecting the absolute universality of the change which he had thus far been describing. As it was a fair inference from the general tenor of the apostolic teaching, that our Lord's second advent would occur during the actual career of human existence on the earth, the Corinthian converts could not well repress the query, how it would fare with those who might be sojourning in the flesh at the time when that coming should occur. Would they also die like those who had gone before them? How would they be

individual particles, which were united at the point of death, shall be raised at the last day;' and no other particles are laid in the grave but such as are united at the point of death. Either therefore your Lordship must speak of another body different from that which was *sown*, which shall be raised, or else 'your meaning,' I think, 'cannot be comprehended.'"

divested of flesh and blood, and thus made capable of uniting with the risen saints in a conjoint inheritance of the heavenly kingdom? This problem the writer now proceeds to solve. As he had just intimated the impossibility of entering on the future life with the present body, he here advances to the explanation of a mystery, that is, the disclosure of a secret, the purport of which was, that those who should be alive at that day would undergo a change that should fit them, as well as the dead, for entering into the kingdom of God. "We shall not all sleep (i. e., die), but we shall all be changed (i. e., all we who are then living)." This he calls the 'showing of a mystery;' by which is meant simply, according to Scriptural usage, the explication of an Old Testament type, symbol, or emblem. The allusion is probably to the translation of Enoch and Elijah, which the apostle would represent as a *mystical* foreshadowing of the fact of a similar change to be wrought on a large scale on the saints who should still be living at the epoch of the Saviour's final manifestation, the certainty of which is again declared by the remark, that it was necessary that the corruptible should put on incorruption, and the mortal, immortality. The language thus viewed is brought into direct parallelism with what the same apostle declares, 1 Thes. 4. 17: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" a passage of which we shall give an extended exposition in its proper place.

But we here encounter a great difficulty in view of our previous position, that the true resurrection takes place at the death of every individual believer, when he emerges from a material into a spiritual body. Is it not clearly implied, not to say expressly asserted, in this passage, that the resurrection of all the righteous is simultaneous, and that this event is still future, to occur at the epoch of the second

advent, and in conjunction with the translation of the living saints?

We can of course have no object in denying or disguising the fact, that these words have very much the air of directly contravening the general tenor of our interpretation of the preceding portions of this chapter. Still, if our previous train of reasoning be sound—if our conclusions be fairly sustained by the evidence adduced—it is certain that these words *rightly understood* cannot be in conflict with them. Every part of the word of God must be in harmony with every other part, though apparent discrepancies may exist, to the clear conciliation of which we may not always be competent. In the present case we are so strongly persuaded of the truth of our previous conclusions, founded both upon the intrinsic nature of the subject itself, and upon the just interpretation of language, that our confidence in them is no wise shaken by the literal reading of a passage, which *seems* at first view to enforce entirely another theory. It remains, therefore, to inquire in what manner this declaration of the apostle, is to be made consistent with what we conceive to be the general teaching of the New Testament on the subject of the resurrection, viz., *that it is the same with the future life of the righteous.*

The position is very easily made out, that the general expectation of the Jews looked forward to a period of consummation or restitution, frequently called 'the last day'—'the world to come'—'the reign of the Messiah,'—when a new order of things was to be ushered in, among which was to be the event, denominated *the resurrection of the dead.* Connected with this was the deliverance of the Jewish nation from the yoke of their enemies—their advancement to acknowledged pre-eminence over all other people—the restoration of the Shekinah—the rebuilding of Jerusalem and its temple in renovated splendor—the endowment of the earth with a new and unexampled fertility—the cessation of wars and bloodshed—and an indefinite peri-

od of peace, prosperity, and happiness, from the rising to the going down of the sun. This predicted consummation does indeed form the burden of a multitude of the Old Testament prophecies, which the Jews, overlooking the previous ordained humiliation of the Messiah, applied to his *first* advent. *We* know that they belong to his second advent, and that they constitute the leading features of that economy which was to be ushered in at the time when Christ under the Gospel should take possession of his spiritual and eternal kingdom. Now it is unquestionable that our Lord, in predicting his second coming, Mat. 24 and 25, does in reality announce, in accordance with Dan. 7. 15. 28, the same great era, though it is essentially interwoven with the tissue of his predictions respecting the destruction of Jerusalem, and that *appearing* which was to take place during the lifetime of some of the men of that generation. We learn from the event, that that prophecy included a vast extent of time, although it was so framed that its chronological relations could not be easily discovered; and consequently we see no reason to doubt that, as they were not instructed to the contrary, the apostles themselves generally anticipated the grand consummation as destined speedily to occur, and probably even within the limits of their own natural lives. And let it here be remarked, that while the predictions of our Lord himself on this subject were in fact but the application of numerous Old Testament prophecies to their true-meant design, these predictions, thus drawn from the earlier prophets, were the foundation of all the knowledge which the apostles possessed respecting the Lord's second coming. In other words, their own announcements on the subject were not strictly *original*, or uttered *de novo*, but were the echo of the Saviour's oracles, and of those of the Old Testament on which they were founded. Thus the remarkable passage 1 Thes. 4. 15–17, is but a paraphrase of Christ's prediction, Mat. 24. 29-34, whence he introduces it by stating, "This we say unto you *by the word of the*

Lord." Consequently, if the true meaning of the symbolic language in which our Lord delivered his predictions was not made known to the apostles, of which their writings afford no evidence, they would naturally interpret them according to the letter, and suppose a speedy fulfilment. It is also to be borne in mind, that the epistles were written in the interval between the crucifixion and the destruction of Jerusalem, with which, from the tenor of the Saviour's predictions, they were led to suppose that the 'end of the world' (*αιων, age, dispensation, order of things*) was synchronical. What then more natural, nay, unless expressly informed to the contrary, what more inevitable, than that they should have cherished the expectation, that they should themselves behold the Lord appear in the clouds of heaven, and be themselves caught up to meet him in the air?

We may properly adduce in this connexion, from two very opposite sources, a concurrent testimony bearing upon the view of the subject we have now proposed. The first is an extract from Gibbon (*Dec. and Fall of the Rom. Emp.*, p. 185, Lond. ed. 1830): "In the primitive church the influence of truth was very powerfully strengthened by an opinion which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the world, and the Kingdom of Heaven were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as

for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the appearance of the divine Judge."

The other is a passage from Dr. Watts, in his "Essay towards the Proof of a Separate State of Souls," prefixed to his "World to Come."

"As the patriarchs and the Jews of old, after the Messiah was promised, were constantly expecting his first coming almost in every generation, till he did appear, and many modes of prophetical expression in Scripture, which speak of things long to come as though they were present, or just at hand, gave them some occasion for this expectation; so *the Christians of the first age did generally expect the second coming of Christ to judgment, and the resurrection of the dead, in that very age wherein it was foretold.* St. Paul gives us a hint of it in 2 Thes. ii. 1, 2. They supposed *the day of the Lord* was just appearing. And many expressions of Christ concerning his return, or coming again after his departure, seem to represent his absence as a thing of no long continuance. It is true these words of his may partly refer to his coming to destroy Jerusalem, and the coming in of his kingdom among the gentiles; or his coming by his messenger of death; yet they generally, in their supreme or final sense, point to his coming to raise the dead, and judge the world. And from the words of Christ, also, concerning John, 'If I will that he tarry till I come' (John xxi. 22), it is probable that *the apostles themselves at first*, as well as other Christians, *might derive this apprehension of his speedy coming.*

"It is certain (Dr. W. proceeds) that when Christ speaks of his coming in general, and promiscuous, and parabolical terms, whether with regard to the destruction of Jerusalem or the judgment of the world, he saith, 'Verily I say unto

you, this generation shall not pass till all these things be fulfilled' (Matt. xxiv. 34). And the Apostles frequently told the world, the coming of the Lord was near: 'The Lord *is at hand*' (Phil. iv. 5): 'Exhorting one another—so much the more, as you see *the day approaching*' (Heb. x. 25): and that this is the day of the coming of Christ, verse 37 assures us: 'For yet *a little while*, he that shall come will come, and *will not tarry*.' 'Now it is high time to awake out of sleep: the night is far spent; *the day is at hand*' (Rom. xiii. 12). 'To him who is *ready to judge* the quick and the dead' (1 Pet. iv. 5). '*The end of all things is at hand*' (ver. 7). 'The coming of the Lord *draweth nigh:* Behold the judge *standeth at the door*' (James v. 8, 9). 'Seal not up the prophecy of this book, for *the time is at hand*' (Rev. xxii. 10): 'And behold, *I come quickly*, and my reward is with me, to give to every man as his work shall be' (ver. 12). And the sacred volume is closed with this assurance, 'Surely *I come quickly*:' and the echo and expectation of the Apostle, or the church, 'Amen! even so, come, Lord Jesus.'

"It is granted (our author goes on) that in prophetical expressions, such as all these are, some obscurity is allowed: and it may be doubtful, perhaps, whether some of them may refer to Christ's coming by the destruction of Jerusalem, or his coming to call particular persons away by his messenger of death, or his appearance at the last judgment. It is granted, also, that it belongs to prophetical language to set things far distant, as it were before our eyes, and make them seem present, or very near at hand. But still these expressions had plainly such an influence on the primitive Christians, as that *they imagined the day of resurrection and judgment was very near*."

But to all this we are aware it may be objected, that it impugns the inspiration and infallibility of the sacred writers. If they labored under a mistake on this point, how can they be said to have been prompted by the unerring

guidance of the Holy Spirit? And if they have mistaken the mind of the Spirit in regard to the doctrine of the second advent, why may they not have mistaken it on other doctrines, and thus the church be left without an infallible standard of truth?

To the objection thus urged we reply, in the first place, that it does not present a fair issue. The question is not whether the Apostles have erroneously represented any doctrine which they were inspired to deliver, but *how far their inspiration extended.* The sacred writers were made the subjects, or rather the organs, of special *revelations*,—revelations lying entirely without the compass of their own unassisted faculties. These revelations they must be admitted to have correctly and infallibly reported. In the nature of the case it could not be otherwise. The revelations were not their own—were not the product of their own intelligence, nor required, in fact, their own cognizance. *They* were the instruments through which the Spirit of God spake, and we know not how to conceive the possibility of a mistake unless the Spirit himself were mistaken, which it is blasphemy to suppose. So far then as the revelations were concerned, the apostles must of course be considered as having spoken with absolute inerrancy. But these revelations, as made to the sacred writers, did not include every thing; they did not even include every thing connected with them, as for instance the attribute of *time.* There are cases, indeed, where the *time* of certain events forms the special subject-matter of the revelation and the record; but in numerous instances the event was revealed without any intimation of the time. So also of the precise *manner* of the accomplishment. This did not always enter into the *materiel* of the announcements which they were prompted to utter. Accordingly, we learn that the prophets "inquired and searched diligently *what or what manner of time,* the spirit which was in them did signify when it testified beforehand of the sufferings of Christ, and the glory that should follow." Now it is easy to under-

stand that they may have infallibly reported all that was actually revealed to them or through them, and yet they may not have been infallible in the construction which they may have put upon the concomitant circumstances of the matters that they were to make known. Otherwise, what occasion was there for the 'diligent search' which their spirits were prompted to accomplish? Acting as the organs of certain divine communications, it would be natural that they should exercise their thoughts upon the themes that thus expressed themselves through them. But the judgments which they personally formed on these disclosures, being distinct from the truths themselves, may not have been free from error, simply for the reason, that they did not come really within the scope of their inspiration. The mind of the Spirit is one thing, and their personal view of its meaning is another; and it is very conceivable that we, from having more ample data, may be better able to judge of this meaning than they were. Who can doubt that John the Baptist was better able to understand Isaiah's or David's language respecting the first coming of Christ than were Isaiah or David themselves? We contend therefore, that it does not truly detract from Paul's claims to inspiration that he should not have understood what was not revealed, or that he should have so stated what *was* revealed as to evince that he had in some respects mistaken its true purport—that he should have put upon it a sense which we now know to be erroneous. This he may have done, and still leave the main announcement in its full integrity.

In this view we are happy to be confirmed by the authority of Mr. Barnes, in his remarks on the very passage we are now considering. "I do not know that the proper doctrine of inspiration suffers, if we admit that the apostles *were* ignorant of the exact time when the world would close; or even that in regard to the precise period when that would take place, they might be in error. The following considerations may be suggested on this subject, showing that the

claim to inspiration did not extend to the knowledge of this fact. (1.) They were not omniscient; and there is no more absurdity in supposing that they were ignorant on *this* subject than in regard to any other. Inspiration extended to the *order* of future events, and not to the *times*. There is in the Scriptures *no* statement of the *time* when the world would close. (2.) Future events were made to pass before the mind of the prophets, as *in a landscape*. The *order* of the images may be distinctly marked, but the *times* may not be designated. And even events which may occur in fact at distant periods, may in vision appear to be near each other; as in a landscape, objects which are in fact separated by distant intervals, like the ridges of a mountain, may appear to lie close to each other. (3.) The Saviour expressly said, that it was not designed that they should *know* when future events would occur. Thus, after his ascension, in answer to an inquiry whether he then would restore the kingdom to Israel, he said (Acts i. 7), 'It is not *for you* to know the times or the seasons which the Father has put in his own power.' The Saviour said that even he himself, as man, was ignorant in regard to the exact time in which future events would occur. 'But of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' Mark viii. 32. (4.) The apostles *were in fact* ignorant and mistaken in regard to, at least, the time of the occurrence of *one* future event, the death of John. xxi. 23. There is, therefore, no departure from the proper doctrine of inspiration, in supposing that the apostles were not inspired on these subjects, and that they might be ignorant like others. The proper *order* of events they state truly and exactly; the exact *time*, God did not, for wise reasons, intend to make known."

We remark, in the second place, that the present case is peculiar. Our Lord's second coming and its associated events are described in highly symbolic and prophetic terms,

taken mostly from the language of the Old Testament prophets, and so framed as to be intrinsically obscure and capable of being erroneously apprehended. Nor does it appear that Christ himself distinctly laid open to his disciples the nature of that event. Consequently, as the predictions respecting the first coming were so worded as to be liable to misunderstanding before he came, even by the very prophets themselves who recorded them, so the idea seems entirely reasonable, that the predictions respecting his second coming may not have been perfectly understood in all respects even by the apostles and the primitive Christians. And why does their ignorance on this single point—the time and manner of the second advent—any more invalidate their inspiration than a like ignorance in the Old Testament writers invalidates theirs? The apostle in the present instance discloses the grand fundamental fact, that at the time to which the Holy Spirit refers there should be a translation of the living saints. This he has stated infallibly, because he spake as he was moved by the Holy Ghost, and how could *he* make any other than an infallible suggestion? But we have no evidence that the precise *time* of this event was any where made known, and therefore it was to be expected that Paul should assign it to that epoch which he supposed to be intended when our Saviour said, that "this generation shall not pass away till all these things shall be fulfilled." Is it affirmed that this was misleading his readers? Then we would ask whether our Lord is not equally to be charged, in the above words, with misleading his readers? We well know by what criticisms upon the word 'generation,' it is attempted to rebut the force of the natural construction, and make it harmonize with an accomplishment that should first ensue hundreds or thousands of years after the lifetime of the disciples. But after all it is impossible to explain away the native and genuine import of the phrase. It is only by the most downright violence that we can elicit from the words any thing but the declara-

tion that the event predicted should occur, or rather should begin to occur, in the term of the natural lives of the then existing generation of men, and consequently that the event, whatever it were, *did* thus occur within the period specified; that is, that there was, in some sense, a *glorious coming* of Christ at the destruction of Jerusalem, and the abrogation of the Jewish state. But it does not follow from this that the purport of the entire series of prophecies contained in the 24th and 25th of Matthew was *exhausted* in that event; for he says in the same connexion, in the parallel prediction of Luke, that Jerusalem shall be trodden under foot of the Gentiles till the times of the Gentiles be fulfilled; and this carries us over a long tract of centuries before we reach the period of the full accomplishment.

The preceding remarks may, perhaps, be considered as having levelled an avenue of approach to the true view of the apostle's language. He has faithfully and unerringly announced that part of the divine counsels which relates to the transformation of the living saints at the period referred to, whatever that period may be. He has informed us that they shall undergo a change equivalent to that which accrues to the risen, i. e. the re-living, dead. He undoubtedly supposed that this change was to occur simultaneously with that promised advent of the Saviour that was to be ushered in during the lifetime of that generation—a supposition built upon the *letter* of numerous predictions, but which the event has shown to be, in this respect, erroneous. The fact that forms the burden of the announcement has not yet taken place, but is of still future occurrence. It is to come to pass at the period so frequently alluded to in the prophets, as to be distinguished by something that is here termed the 'sounding of the last trumpet;' and as this is doubtless identical with the last in the series of the seven Apocalyptical trumpets, Rev. 11. 17, which announces the downfall of earthly dominion, and the kingdoms of this world becoming the kingdoms of our Lord and his Christ, it is clear that it

cannot refer to what is technically termed the 'end of the world,' so far as that phrase is understood to imply the physical destruction of the globe. For the sounding of the seventh trumpet is not a signal of the *close*, but rather of the *commencement* of that last grand phasis of the kingdom of Christ, which is the theme of the most enrapturing strains of all the prophets. During the continuance of this period, over the whole of which the trumpet may be considered as sounding, this process of translation and resurrection will be illustriously going on. To each individual subject of the sublime transformation, it will be effected in a moment, in the twinkling of an eye, though ages may intervene before the number of the translated is complete. We do not perceive that the words necessarily imply a *simultaneous translation*, nor for the same reason do the words that follow strike us as necessarily enforcing the idea of a*s imultaneous resurrection*. This certainly cannot be maintained without previously fixing the period in question down to a mere comparative *punctum temporis*, and we hesitate not to affirm that it is impossible to do this but upon principles that will inevitably convert the whole department of Scriptural *Eschatology* into a chaotic mass of contradictions. We are, for ourselves, perfectly satisfied that in the scheme of revelation the curtain drops upon the human race in the mid-career of its evolving destiny. The predictions of Daniel land us in the everlasting kingdom of the saints, established upon the whole earth, and under the whole heavens. The disclosures of the Apocalypse conduct us into the bosom of the New Jerusalem state, equally established upon the earth, and there leave us. Nothing in our view is clearer than that the events commonly assigned to what is termed, by one of the grossest philological errors, " the end of the world," i. e. as implying the physical conflagration of the globe, do, in fact, occur at the commencement, and not at the close of the grand Sabbatism of the world—for it has no close : i. e., none revealed. God, the Omniscient, alone knows through

what untold centuries of time this jubilee of the earth shall stretch. That particular passages may here and there be cited, which seem, according to the strictness of the letter, to sound a signal of physical catastrophe and doom to the terraqueous globe, is doubtless true. But the general drift of prophecy is plainly the reverse; and though we may be unable at present to solve satisfactorily all the problems connected with the subject, yet we have no doubt that they are actually *soluble*, and that the time will at length come when they shall excruciate criticism no longer.

In the mean time let no man suppose he can reject the view now suggested, and fall back upon one that is free from equal or greater difficulties. Adopt what theory we may, we shall find ourselves encompassed with straits of exegesis which we can only fail to perceive by voluntarily closing our eyes to their existence. The single declaration of the Apocalypse, "The leaves of the tree shall be for the healing of the nations (Gentiles)," leaves all the common theories of the future at fault, because they afford no solution of the problem, 'What Gentile nations remain to be healed in heaven?'

In relation to the central point of the present discussion, we abide, with unshaken confidence, by a conclusion to which we deem ourselves brought through a process of the strictest and fairest logical and philological reasoning. If we overrate not the force of our arguments, we have shown that the objections to the theory of the *resurrection of the body* are insuperable. If they are so regarded by the reflecting mind, it must of necessity adopt some other construction of the passages of holy writ which *seem* to countenance it. That which is false to true Philosophy cannot be true to true Faith.

It thus then appears that the scope of this celebrated chapter, when submitted to a fair and thoroughgoing exegesis, fails to yield any satisfactory evidence of the doctrine of the *resurrection of the body*. But if the doctrine be

not found here, where else in the New Testament is it to be found? But we shall nevertheless continue our inquest.

MAT. V. 29, 30.

GR.	ENG. VERS.
Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The true bearing of this text upon the point at issue, as far as the letter is concerned, is obvious. If the body is to partake in the punishment of the soul in another life, the inference would seem to be irresistible, that it must be raised for the purpose; and this is doubtless the sense which is usually put upon these words of Christ. But we cannot acquiesce in this construction, without a previous exact inquiry into the import of the terms employed. The original word translated 'hell' is *γέεννα*, *Gehenna*, derived from the Heb. גֵּיא הִנֹּם *Gē-Hinnom*, or *valley of Hinnom*, the well-known name of a place in the near vicinity of Jerusalem where dead carcases and all manner of filth were thrown, the putrefaction of which generated worms, and made it necessary to keep fires burning to prevent the tainting of the air, and the spread of pestilence. "The extreme loathsomeness of the place, the filth and putrefaction, the corruption of the atmosphere, and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was accquainted. It was

called "the Gehenna of fire," and was the *image* which our Saviour often employed to denote the future punishment of the wicked." (*Barnes on Matt.* 5. 22.) So Mr. Campbell likewise says "it came gradually to be used as an *emblem* of hell, or place of torment for the wicked in a future state." (*Dissert.* vol. i. p. 180.) Consequently if the term denotes an *image*—an *emblem*—of hell, or place of torment, it does not denote *the place itself*, and of that we must form our ideas from other sources. It is obvious then that our Lord's language in this passage is figurative, and does not of itself necessarily imply that the punishment of the wicked in another life will be effected by the action of material fire upon material bodies. In accommodation to the sensuous ideas of the Jews, he depicts a sensuous imagery, and the whole passage is evidently to be interpreted on this principle. If one part of it is to be taken in the strictness of the letter, every other is also, and consequently it follows that if the *body* here literally means the body, the *right eye* means the right eye, and *the right hand* the right hand, and then we come to the conclusion, that entrance into heaven is facilitated by plucking out an eye and cutting off a hand. But will this be held? Is so gross a sense to be put upon our Saviour's words? If so, must we not hold to the counterpart of the notion, viz., that many enter heaven in their material bodies after having suffered the loss of several of the members? For thus it is said in the parallel passage of Mark, ch. ix. 43–47, "It is better for thee to enter into life maimed,—halt,—and with one eye, than having two hands,—feet,—and eyes, to be cast into hell-fire." What then does the passage, when viewed in connexion with the general tenor of the Scriptures, natively teach? "Evidently," says Mr. Noble (*Appeal* p. 61), "the offending eye and hand are mentioned to denote certain perverse propensities of the mind or spirit, from which alone, all the organs of the body act; and as certain organs of the body are thus put for certain disorderly functions of

the mind or spirit, which is the real man, to carry on the figure, and to avoid the incongruity of a mixed metaphor, the whole body is naturally, and according to the strict laws of composition, put for the whole mind or spirit, and thus for the whole man as he exists after death." On a fair examination, therefore, of the passage, the evidence which would be drawn from it of the *resurrection of the body* completely vanishes out of sight. The same is the case in regard to the passage which follows.

MAT. X. 28.

GR. OF LXX.	ENG. VERS.
Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.	And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

This is a passage of the same character with the preceding, and demanding to be interpreted on the same principle. Neither this, nor any other text, bearing upon the life after death, can be explained in disregard of the results which we have previously reached respecting the intrinsic and essential nature of the spiritual body in contradistinction from the natural. If these results address themselves, upon their own evidence, with irresistible force to our convictions, it is impossible that the mind, constituted as it is, can receive a declaration in conflict with them. We admit, indeed, the possibility that our conclusions on this head may not be true. We would then simply affirm, that *if they are true*, of which every one must judge for himself, they will imperatively govern our construction of particular passages which carry a contrary import in their letter. In the present case, we do not hesitate to say, that our previous reasonings and expositions have at least so much the semblance of truth—they are so far from the character of

mere plausible sophisms and fallacies—that a candid judgment *cannot* disregard them in the estimate which it is led to form of the true sense of the Saviour's warning now under consideration. The leading scope of the passage is, that there was a destruction in this world which was not at all to be feared in comparison with a destruction which *was* to be feared in the next world. But the destruction in both cases was of course to be of such a nature as corresponded with the conditions of being in each world. In this world it was a material body which might be killed; but as material bodies do not pertain to the spiritual world, the destruction there to be feared was such as might befall the bodies there possessed. But these were spiritual bodies, as we learn from sound sources of information, though not expressly asserted, as it was not necessary it should be, in the present connexion. Thus understood, the words present no difficulty, except to one who would educe from them a proof of the resurrection of the body.

MAT. XXII. 31, 32.

GR.	ENG. VERS.
Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ἀπὸ τοῦ θεοῦ λέγοντος· *Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ· οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.*	But, as touching the resurrection of the dead, have ye notread that which was spoen unto you byGod, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

We have already given in a previous extract from Dr. Dwight (p. 148), to which we beg the reader's renewed reference, an exposition of this passage so clear and self-evidencing, that we might perhaps properly spare ourselves any farther attempts at its elucidation. But a few remarks may be added. And we would especially desire attention to the fact, that the true question in debate is *the resurrec-*

tion of the dead—"but as touching the *resurrection of the dead*, have ye not read," &c., (Luke, "But that *the dead are raised*, Moses showeth," &c.) This the Sadducees denied, and this the Saviour intended to affirm. Now it is obvious that if the term 'resurrection,' in its correct usage in the Gospels and the New Testament generally, denotes the *resurrection of the body*, we cannot deem ourselves at liberty to depart from that sense in the present instance. Not the slightest evidence appears that our Lord intended to use the term in any other than its common and well-known acceptation. If its ordinary use implies the resurrection of the body, it doubtless implies it here. But if that be the true sense, it is equally obvious that our Lord's argument is not an explicit, pointed, and direct refutation of the Sadducees' error; for how does the fact that the *spirits* of Abraham, Isaac, and Jacob are now living, prove the resurrection of their *bodies?* In fact, this concession is made by multitudes of commentators who adopt the common view of the meaning of the word *ἀνάστασις, resurrection.* Thus the learned Dr. Hody (*Resur. of Same Body Asserted*) remarks: "The most that this argument proves is the immortality of the soul—that the souls of Abraham, Isaac, and Jacob did not die with their bodies, as the Sadducees believed." So Mr. Barnes (in loc.), "It more distinctly refers to the separate existence of the soul, and to a future state of rewards and punishments, than to the resurrection of the body." Writers of this class consider the passage as simply teaching *by inference* the resurrection of the body; i. e. if the spirits of the patriarchs are alive *now*, their bodies will be *hereafter*. But we not only dissent from this interpretation; we remonstrate against it. We contend that it is a violent wresting of a word from its plain, natural, obvious sense, in order to make it subserve the purposes of a different and preconceived theory. If there is a palpable, we had almost said an unmistakable, averment in the compass of holy writ, it is, that the true doctrine of the resur-

rection is proved from the fact, that Abraham, Isaac, and Jacob, were living when Christ spake these words, and consequently must *have been raised*, and must be living in resurrection-bodies. Otherwise, as Dr. Dwight remarks, "the declaration concerning them is no proof of the resurrection." What kind of resurrection is that in which nothing is *raised?* But their *bodies* certainly had not been raised, and can the sun in the heavens be more obvious to the senses than the conclusion to the mind, that the 'resurrection of the dead,' as here affirmed by the Saviour, has no reference whatever to the *resuscitation of dead bodies?* And are we not justified in maintaining, that the only resurrection of the dead ever to be experienced by man, is that of which these patriarchs have long since been the subjects? Is there more than one kind of resurrection? Does not our Lord's language establish this as the genuine and legitimate sense of the term? Is it not exactly tantamount to *future state?* By what authority then is the term appropriated, contrary to this high sanctioned usage, to express entirely another idea? The effect of this argument, we are told, was completely to quash the skeptical cavils of the Sadducees, and the Pharisees exulted to see them "put to silence." The 'astonishment,' moreover, of the bystanders at the wisdom, at the divine sagacity, displayed in the reply, shows that they regarded it as a signal logical triumph: and on the view now suggested we are conscious of sharing in their emotions. We see that it perfectly *met the point*. Fortified as they supposed by the silence of Moses on the subject, they denied a future state. By a single appeal to that very portion of the Scriptures which alone they regarded as authoritative, our Lord at once demonstrated the falsity of their position, and sealed their lips in ignominious silence. Would this have been the effect had they understood him as asserting the *resurrection of the body?* Would they not at once have replied, "This is a shifting of the question; this is not the point in debate. Our creed is, that the doc-

trine of a *future state* is not taught in the five books of the Law. Why not then answer us directly on that head?" And who can gainsay the reasonableness of the demand? On the ground of our interpretation the dialectics of the Saviour are utterly unimpeachable. He says precisely what the occasion required him to say, and nothing else. His triumph therefore was complete.*

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* Campbell's note upon this passage, which we had not read prior to writing the above, lends so strong a confirmation to our view of the Saviour's argument, that we do not scruple to adduce it.

"The word ἀνάστασιν, or rather the phrase ἀνάστασιν τῶν νεκρῶν, is, indeed, the common phrase by which the *resurrection*, properly so called, is denominated in the New Testament. Yet this is neither the only, nor the primitive import of the word ἀνάστασις; it denotes simply being raised from inactivity to action, from obscurity to eminence, or a return to such a state after an interruption. The verb ἀνίστημι has the like latitude of signification; and both words are used in this extent by the writers of the New Testament, as well as by the Seventy. When applied to the dead, the word denotes, properly, no more than a *renewal* of life, in whatever manner this may happen. Nay, that the Pharisees themselves did not universally mean, by this term, the reunion of soul and body, is evident, from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospel. To say, therefore, in English, in giving the tenets of the Sadducees, that 'they deny the resurrection of the dead,' is, at least, to give a very defective account of their sentiments on this very topic. It is notorious, not only from Josephus, and other Jewish writers, but from what is said, Acts 23. 8, that they denied the existence of angels, and all separate spirits. But not only is the version here given ('no future life') a juster representation of the Sadducean hypothesis, at the same time that it is conformable to the sense of the word, but it is the only version that makes our Lord's argument appear pertinent and levelled against the doctrine he wanted to confute. In the common version they are said to deny the resurrection, that is, that the soul and body shall hereafter be reunited; and our Lord brings an argument from the Pentateuch to prove—what? not that they shall be reunited (to this it has not even the most distant relation), but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it, and, to the

MAT. XXVII. 50-53.

GR.

Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα.

Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν·

καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη·

καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

ENG. VERS.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And behold the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent;

And the graves were opened, and many bodies of the saints which slept, arose;

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

The doctrine of the resurrection, as a theory, might, at first blush, seem likely to receive light from actual cases of resurrection as a fact. But the recorded instances of this nature, both in the Old and New Testaments, were for the most part simply cases of the temporary *reanimation* of dead bodies, which had not seen corruption, and the subjects of which afterwards died, and their bodies turned to dust like all others. They afford so little aid, therefore, in our determinations on the general subject, that we have not deemed it necessary to advert to them in the course of our discussions. The present, however, is a case more in point, and is, on many accounts, altogether too important to be overlooked in this connexion. The event is one of the most remarkable in the whole New Testament history, and deserving of far more attention than it has usually received. We shall hope

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conviction of the hearers, confuted. Now this I will take upon me to say, could not have happened, if the fundamental error of the scheme of the Sadducees had been barely the denial of the resurrection of the body, and not the denial of the immortality of the soul, or rather of its actual subsistence after death."

to present it in a somewhat new and interesting light—one, however, which will be seen to afford less countenance to the prevalent view of the subject than upon a casual perusal it might promise.

Before proceeding, however, to this, there are two remarks which we deem it important to make: (1.) All conjectures as to the particular persons raised on this occasion, are vain and fruitless. The Scriptures are silent on the subject, and we can have nothing to say. (2.) All attempts to determine what became of the bodies which were now raised, must necessarily be equally abortive. They were in the graves—they were raised: this is the extent of our information respecting them.

In entering upon the consideration of the event itself, we observe, first, that the language of the text is to be especially noted: *πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, many bodies of saints that slept arose.* A question of no small difficulty, as to the precise meaning of these words, is suggested by the fact, that although these bodies are said to have 'arisen' at the time of the crucifixion, yet they did not come forth from the graves till three days afterwards; and even then it does not clearly appear that this 'coming forth' is predicated of the bodies; for the language is, *καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς, and having come forth from the graves after his resurrection, they entered into the holy city and appeared unto many,* where it is not to be overlooked, that the participle *ἐξελθόντες* is in the masculine gender, whereas the previous noun, *σώματα, bodies,* is in the neuter. What then is precisely the effect denoted by the verb *ἠγέρθη, arose?* Or, in other words, what was the condition of these bodies, as distinguished from their previous condition, during the three days prior to the issuing forth of the *persons* (the *οἱ ἐξελθόντες*) from their tombs? And was it these *bodies* that then came forth and appeared to those that saw them? If so, why is the gender changed? Why

do we not read ἐξελθόντα instead of ἐξελθόντες? These are points of very difficult solution, though liable to be overlooked by the mere reader of the English translation, which does not, because it could not, present the nicer shades of the original. The natural impression produced by the phrase 'the dead bodies arose,' would doubtless be, that they were reanimated by the spirits which formerly inhabited them, and thus from dead carcasses, became living persons. But then it strikes us as exceedingly strange, that a multitude of living, conscious, intelligent persons should be abiding in their sepulchral habiliments, for the space of three days, in the tombs in which they had been deposited at death. And then, if they issued forth at the end of that time, and came into the city, and were recognized by great numbers of the inhabitants, as they must naturally have been, how happens it that such a stupendous miracle was never appealed to by the apostles, either in their preaching, as recorded in the Acts, or in their Epistles, nor is ever any where alluded to but in this single passage of Matthew? Every one perceives the incident to be shrouded in a veil of mystery which he knows not how to pierce, nor can we assure the reader of being able to satisfy his questionings by any solution which we may offer —certainly not upon the common apprehensions of the subject. Nevertheless, we have some suggestions to propose.

And (1.) as to the import of the term (ἠγέρθη) rendered 'arose.' We find among the definitions given of the word by lexicographers, that of arising from a previous state of recumbency, whether that of sitting or lying; whether that of sickness, of sleep, or of death. The cases in which it is applied to rising from sleep appear to be the most pertinent to the present connexion, as the subjects of the act are expressly said to have been 'many of the saints *that slept*.' Thus it is said, Mat. 9. 24, 25, 'He said unto them, Give place; for the maid is not dead, but *sleepeth*. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid *arose*

ἠγέρθη).' It would seem then that we are to recognize that kind of *excitation* which is put forth in raising a person from a state and posture of sleep to a state of wakefulness and activity. Some exciting or moving effect, therefore, was undoubtedly produced, on the present occasion, upon the *bodies* reposing in the sepulchres. Still, for the reasons above suggested, it does not seem clear that they were, in the first instance, actually brought to life as Lazarus was, at the reviving mandate of the Saviour uttered over his grave. Can we suppose that they were thus resuscitated, and subsequently remained three days in the rocky repositories tenanted before by their lifeless remains? On referring to the narrative, it is clear that the *raising* or *exciting* effect, whatever it was, was produced in connexion with the earthquake: "And the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints," &c. Now we can indeed conceive that in such a preternatural commotion, when the body of the earth about Jerusalem was fearfully shaken, and the solid rocks made to cleave asunder, and the sepulchral grottoes violently forced open, the tremendous concussion should have disturbed the contents of the tombs, raising some of the supine corpses into an erect posture, dislodging some from their niches on "the sides of the pit," and throwing them on the floor, and casting others nearly or quite out of the opened entrances of their dark abode. All these effects *might* have been visibly produced, and in the general commotion of that awful period, the bodies thus displaced may have remained during the interval till the resurrection, when they may have miraculously disappeared at the time when, not the *bodies* but the *saints*, emerged from the graves and made their appearance in the holy city. This is the opinion of some commentators, but we are unable to assent to it.* To us the hypothesis is far

* "The graves were opened at the Lord's crucifixion; their tenants came forth after his resurrection; 'consequently,' in the words of Dod-

more probable, that the *bodies* disappeared immediately upon what is termed their 'rising,' and were seen no more; for

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dridge, 'the tombs stood open all the Sabbath, when the law would not allow any attempt to close them. What an astonishing spectacle! especially if their resurrection was not instantaneously accomplished, but by such slow degrees as that represented in Ezekiel's vision.' Astonishing indeed! And how did the Jews evade the force of such a prodigy? The sepulchre of Jesus was certainly found unclosed and empty: wherefore the chief priests bribed the soldiers to say, that his disciples stole the body while they slept. But to what purpose was this fiction, if a multitude of other graves were also thrown open, and the bodies which tenanted them lay disclosed, subject to the inspection of the crowds who would eagerly watch the progress of their revivification, from Friday afternoon till Sunday morning, when they came forth and marched into the holy city? How could this be concealed? Was it pretended that the small band of disciples stole all these bodies likewise? We do not find that any such fiction was in this case resorted to: and, indeed, in this case, no one could have believed it; since these things were not done in a corner, but all that was passing in the graves was visible to every observer for more than thirty-six hours. How then did the Jews evade it? We do not find that they had any occasion to try to evade it; for we do not find, from any other part of the gospel records, that either the friends of Christianity, or its enemies, or a single inhabitant of this world, knew any thing about the matter.

"Is it not very extraordinary, that this resurrection of dead bodies should take place, and yet there should be no intimation as to what became of them afterwards? Did they, after having shown themselves, go and lie down again in their graves, to wait for the final 'resurrection at the last day?' This, as the pious Doddridge observes, 'one can hardly imagine.' Did they then, like Lazarus and the others raised by the Lord while in the world, continue to live on earth, in due time to die again? This also, with Doddridge, 'one can hardly imagine,—because it is only said they *appeared to them*.' Most, therefore, conclude, with the same writer, that 'they ascended to heaven, with, or after, our Lord:' for it would be impossible to suppose that they ascended before him. But what was done with them in the mean time? If they remained on earth for forty days, how could they escape observation? how is it that all Jerusalem was not in commotion on account of the presence of such extraordinary visitors? Dr. Doddridge supposes, that 'they were directed to retire to some solitude during the intermediate days, and to wait in devout exercises for their change; for surely,' as he justly observes, 'had they ascended in the view

the supposition is to us utterly incredible that these material bodies were the objects beheld by those to whom the subsequent appearance was made. To the objections already urged against this supposition, we may add, that the term for 'appeared,' (ἐνεφανίσθησαν) is the proper term for the *manifestation of a spiritual being*, whether angel or departed spirit. This indicates that they were seen *in vision*, and not with the natural eye, which was not formed to take cognizance of *spiritual bodies*.

(2.) But why, it may be asked, if the bodies did not *appear*, are they said to have been raised? A sufficient reason, we think, may be assigned for this. The language of

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of others, the memory of such a fact could not have been lost.' Indeed, the affair of their ascension was conducted with such secrecy, that it was not even witnessed by those who were admitted to witness the ascension of the Lord; and, to make it a greater secret, Matthew himself does not inform us that it ever took place.

"Now can any one suppose that a transaction which requires such improbable conjectures to make it possible, ever literally occurred at all? And whither could they ascend? What region was there in existence suited for the residence of resuscitated material bodies? They who contend for a general resurrection of material bodies, find it necessary to provide a material world for their abode. Thus Dr. Hody says, 'Perhaps, after all, our heaven will be nothing but a heaven upon earth, or some glorious solid orb created on purpose for us in these immense regions which we *call* heaven. It seems more natural to suppose, that since we are to have solid and material bodies, we may be placed, as we are in this life, on some solid and material orb.—That, after the resurrection, we are to live for ever in *a new earth*, was, as Maximus tells us, the opinion of many in his time: and the same was asserted, in the third century, by St. M ho ius, bishop of Tyre, in his treatise concerning the resurrection.' What then was to become of these resuscitated bodies of saints before this *new earth* was provided for them? for they who thus believe the Scriptures literally, when they speak of a new heaven [or sky] and a new earth, must believe them literally also when they say, that this new heaven and new earth are not to be produced till the former heaven and the former earth have passed away. Prior to that event then, at least, a resuscitated material body would be in the situation either of a fish in the air, or of a bird under water: it could find no element suited to its state." *Noble's Appeal*, pp. 64, 65.

the Scriptures is constructed very much on the κατ' ὄψιν principle, or in reference to the impressions made on the senses. This is peculiarly the case in the *usus loquendi* which has respect to the phenomena of life and death. When a person dies there is an apparent extinction of his being. Nothing but an inert mass of clay remains, and this we bury out of our sight. And although a moment's reflection assures us that he still lives, as to his immortal part, in another sphere of existence, yet moulding our language according to sensible appearances, we say of a deceased friend, that we have deposited *him* in the grave, and that *he* lies there awaiting the final recall to life. The same mode of speech undoubtedly obtains with the sacred writers. They speak both of dying and of living again in language drawn from sensible appearances; and in describing an event like the present, where a visible phenomenon is the accompaniment and the sign of an invisible one, we can scarcely imagine any other form of expression in which to set it forth than the one here actually adopted. The true design of such an occurrence undoubtedly was to signalize the august event of the Saviour's death, resurrection, and ascension, by providing from among the trophies of the grave a fitting retinue, to grace his triumphal entry into heaven. As the redemption he had wrought by his sufferings was to avail to the deliverance of all his people of all ages from death, we can see a peculiar propriety in his thus giving an illustrious earnest of this result in the circumstances of his own victory over death and the grave. Why should it not be shown, by a visible demonstration, that a sacrifice of sufficient value to unseal his own sepulchre and let the captive go free, should open those also of a portion of his saints, as a pledge of what would be done for the whole? But how could the true resurrection of spiritual bodies be attested but by the resurrection of material bodies? As the invisible power of Jesus over the spirits of darkness which infest men's souls, was evinced by his power over the demons that assaulted their

bodies in the days of his flesh—the very end perhaps for which such possessions were then allowed—so in like manner was this visible awakening of dead bodies a speaking symbolic exhibition of a far more glorious work wrought in behalf of their emancipated spirits. And occurring as it did just at the moment when he expired on the cross, it showed that the power of his redemption, so far from being in abeyance at that awful crisis, was even then working in its divinest energy towards a multitude of his sleeping saints. Then indeed was the proper hour for the visible effect which was wrought upon their *bodies*, in connexion with his dying groan, the rending of the rocks, the darkening of the sun, and the throes of nature convulsed; but not then was the time for their true and invisible resurrection, for it was designed that "in all things *he* should have the pre-eminence;" he was to be raised as "the first-fruits of them that slept," he was to be "the first-begotten from the dead," and it behooved not that the resurrection of the members should precede that of the Head. Accordingly the interval of three days elapsed before they came forth (the mere bodies were not *they*), and went into the holy city and appeared in spiritual vision to many of their brethren. On that same day our Lord ascended to heaven, and who can doubt that this very company of risen saints ascended with him, forming the celestial cohort which adorned his advent to the portals of what was in the truest sense the 'holy city, the heavenly Jerusalem.' Indeed we can scarcely doubt that this is the more genuine and true-meant import of the 'holy city,' into which the risen saints entered. We do not deny that they may have made their appearance, in the way suggested, to some of the followers of Christ in the literal Jerusalem, but it must be admitted that the designation is a very singular one in this connexion, and seems to savor somewhat of the spirit of prophecy to which it is almost the appropriated title for the celestial *Hierosolyma*.

This, as we understand it, is the true character of the

wondrous event here recorded. It was, in the main, an invisible resurrection of a multitude of the saints, ordained to honor the resurrection of the Saviour, with a more special and ultimate reference to the invisible glory of his ascension. It was not designed that he should enter heaven alone. An attestation was to be given to the countless ranks of celestial beings, of the efficacy of the Redeemer's atoning work. As he alone had opened heaven to their access, so he was destined to lead thither with him an immense company of disenthralled spirits, in spiritual bodies, as an assuring pledge of what should be accomplished from age to age for the rising remainder.

We are well aware of the apparently confounding questions which may be proposed on this view of the subject. If these saints had previously slept in God, had they not entered into rest?—had they not, on our theory, really arisen? Were they not already existing, like Abraham, Isaac, and Jacob, like Moses and Elias, in resurrection-bodies? How then can they be supposed to have first arisen at the resurrection of Christ? We reply, that we do not suppose that, strictly speaking, they did now first arise. No one can believe that their spirits had been dormant with their bodies through the period that had elapsed since their death; and if they had existed in a conscious state, during that interval, they must have been happy; and if happy in a spiritual world, they must, we conceive, have been really subsisting in spiritual bodies. But let it be remembered, that the design was to put forth to the senses of men a visible effect—a demonstration to the outward eye, of a grand process that was going on in the spiritual world. It was the purpose of the Most High to evince, in some striking manner, the all-important fact, that the eternal and heavenly life of the Old Testament saints was as much connected with the redemption-work of Jesus, as that of the saints of the New. And let any man frame to himself, if he can, any other mode of

representing this fact, than one that should *appear* to indicate it as even then in the process of transpiring. Is it not a truth unquestionable, that the sainted souls of the former economy enter heaven by the merits of Christ? Was not his resurrection and ascension as essential to them as it is to us? Was it not as important to bring their resurrection and glorification into connexion with his, as it is to bring ours into that connexion? And how could this be externally evidenced to living men, but by some visible effect produced upon their visible bodies? The simple *appearing* of spiritual bodies might indeed have tended to this result, but it would not carry with it that conviction which would arise from some obvious connexion of the spiritual bodies with the material. As the event was ordered, every end was accomplished, and this amazing incident stands as an irrefragable proof of the retrospective efficacy of the Saviour's restored life, to secure the spiritual and eternal life of those of his saints who had died before, as well as that of those who should live and die after him. What then is wanting to give this event a significancy of the vastest moment in the connexion in which it is introduced, while at the same time it affords no adequate proof of the general theory of the *resurrection of the body*, but rather of the reverse.

And let us here remark, that we are not without strong impressions that Peter's allusion to Christ's going and "preaching to the spirits in prison," after he was put to death in the flesh, but quickened in the spirit, will yet receive its solution from the very passage which we are now considering. The apostle's words certainly seem to intimate an occurrence that took place *at the very time* to which we are now adverting, and though we confess to a great difficulty in regard to the precise nature or object of the 'preaching' mentioned, as also in respect to the *subjects* to whom it was addressed, as having been "disobedient in the days of Noah," yet we still think the difficulty will be event-

ually overcome, and the two events brought into perfect harmony with each other.* The suggestion has occurred to us, that as the true sense of 'preaching' (κηρύσσω), is simply 'proclaiming,' the idea might be, that the Saviour's spirit went into the world of spirits, the common receptacle of all the departed, and there simply *proclaimed* or *announced* the fact of his having conquered death in dying, and of his being about to accomplish a glorious resurrection, which should be available to consummate the hopes of the patriarchs and saints who had died in the faith of a blessed immortality, which, as it depended upon Christ's redemption-work, could not be *fully* enjoyed until he had lived, died, risen, and ascended. Into this vast assembly, therefore, of departed spirits, represented as being in *hades*, or the *under-world*, his own spirit descended, and though the immense majority of them were the spirits of wicked men, such as were disobedient in the days of Noah, and who were to receive no benefit from his atonement, yet there were multitudes among them of a different character, to whom the tidings announced would be tidings of great joy, and they, by their previous moral state, would be attracted to him, and thus made to share with him in the glory of his triumphal ascension into the highest hea-

* "It is evident," says Bp. Horsley, "that the descending into hell is spoken of as an action of the Lord, but as an action performed by him after he was dead and buried, and before he rose again. This, therefore, was an act of that part of the man which continues alive after death, that is, of the soul separated by death from the body, as the interment must be understood of the body apart from the soul. The dead body could no more go into hell than the living soul could be laid in the grave." *Serm. on 1 Pet.* 3. 19, 22. Our Lord certainly was not in *hell*, or *hades*, as here understood, in any sense, before his death, nor was he there after his resurrection. It follows, that in the interval between his death and his resurrection, his soul was in hell, and to this we think it unquestionable that the Psalmist's words refer, Ps. 16. 10, "Thou wilt not leave *my soul in hell*, neither wilt thou suffer thine Holy One (my body) to see corruption." And then, if ever, it was, that he preached to the 'spirits in prison.'

vens, after the three days were expired. But, as in the days of Noah, out of the vast population of the globe then living, only eight souls were saved in the ark, so out of these countless myriads of departed spirits, only a similar proportion, in comparison of the whole, may have been prepared to form the spiritual retinue of the King of saints. Of this number the *bodies* of a considerable portion were yet probably in a state of sufficient integrity to be the subject of such a visible change as should symbolically correspond with the process that was going on in the invisible world in relation to their spirits. While, therefore, the idea receives no countenance that the Gospel, as a means of repentance and salvation, was thus preached to the lost spirits in the prison of hell, we can see, at the same time, if this view of the subject be correct, that there is some foundation for the ancient church doctrine of the *limbus patrum*, where their souls were retained in a state of expectancy, looking for the accomplished work of Christ's resurrection.

When we consider the importance which is given to this doctrine in the theology of the primitive church, and the prominent place it holds in what is called the Apostle's Creed, in the article which asserts that he "descended into hell (hades)," we can scarcely doubt that it is built upon some solid scriptural basis. In this we are confirmed by the sentiments which prevailed in the Jewish church respecting the state of the departed righteous—sentiments undoubtedly founded upon some passages of the Old Testament, whatever were their true meaning. Thus they speak of the souls of the pious Israelites, as reposing under the throne of the divine glory, or the Shekinah, until the resurrection, and there awaiting a deliverance which is to be wrought for them by the Messiah, under the name of the Son of David. (*Eisenmenger's Endect. Judent*, vol. II. p. 364 et inf.) These ideas were derived from the apprehended import of certain passages of their Scriptures, upon which were built also the views enter-

tained in the primitive Church respecting Christ's descent into hell. A remarkable passage to this effect, is found in the apochryphal book of Jeremiah, quoted both by Justin Martyr, and Irenæus, of which we give a literal translation: "The Lord, the God of Israel, hath called to remembrance his own deceased that have slept under the over-heaped dust of the earth, and hath descended unto them to preach to them the gospel of his salvation."

The only passage in the New Testament, containing a very express allusion to this event, is that above referred to in the Epistle of Peter. That there is an important truth of some kind involved in his words cannot be questioned; and if so, we are doubtless authorized to regard the sentiment as sustained by other portions of the Scriptures, if we could succeed in ascertaining them. A doctrine of so much moment we can scarcely consider as resting alone upon a single isolated text. Upon what Scriptures then is the declaration of Peter grounded? If the fact be admitted, for which there appears to be abundant ground, that our Saviour's resurrection had a retrospective as well as a prospective efficacy, and if this passage in Peter were actually designed to teach that doctrine, then it were reasonable to expect that we should find elsewhere interspersed through the sacred books equivalent intimations, which should easily resolve themselves into such a sense. As, however, the nature of the transaction, as well as its scene, is of necessity shrouded in a peculiar obscurity, from its lying within the sphere of the spiritual and not of the natural world, so a similar obscurity may be presumed to characterize the language that sets it forth. Walking in a land of shadows, we may well suppose that only a dim and misty light should shine upon its aerial tenants. Still we shall perhaps find intimations of which we little thought.

Let us again recur to our assumed fact; which is, that the souls of the departed saints under the old economy, had not entered into the full fruition of celestial joys, but were

held, or as it were *detained*, in a state of expectancy, awaiting the death and resurrection of Christ, as an event which was to usher in to them a signal epoch of enlargement and consummation, while, at the same time, it secured to him the prerogative of having in all things the pre-eminence, and especially of being the "first-fruits of them that slept." We say, if this be a real doctrine of revelation, we are authorized to look for the traces of it in a variety of texts. In quest of these we turn first to the Old Testament, waving for the present all reference to the sentiments of the Christian Fathers, who are very unanimous in holding the doctrine, and whose language is clear and unequivocal in proportion to their antiquity. Their testimony will be seen recited at great length in Pearson on the Creed.

The 68th Psalm has ever been regarded by commentators as mystically shadowing forth the august event of Christ's resurrection and ascension—an idea which receives a direct warrant from the apostle's words, Eph. 4. 8—10: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" He then goes on to speak of apostles, prophets, evangelists, pastors, &c., as among these ascension-gifts of Christ. The phrase which more particularly demands attention is that which asserts the 'leading of captivity captive,' which might seem to receive its more fitting explanation from the idea now suggested of the deliverance, the emancipation, of those who were held as a multitude of expectant *detenus* under a kind of captivity previous to the event here celebrated. This would appear to be confirmed by the explanatory descant of the apostle, whose language is certainly very germane to that of Peter, supposing him also to have the same time and the same event in view, as the Hades of the Scrip-

tures is regarded as constituting the *under-world*. We are aware that the expression, 'descended into the lower parts of the earth,' is often interpreted simply of Christ's descent from heaven *to the earth*, and his becoming incarnate *on the earth*, and in a word of his whole humiliation, terminating in his death and burial. But from the peculiar connexion in which it here occurs, and from a parallel phraseology elsewhere (Is. 44. 23. Ezek. 26. 20. 31. 14. Ps. 63. 10, 11), we cannot conceive that any violence is done to the language by adopting Theophylact's interpretation: "It is manifest that he who was above, not only descended into the earth, when he became incarnate, but also into *hades*, when he died." But if he descended into *hades*, it must, we think, have been for the purpose intimated by Peter, to free a portion of its inhabitants from some kind of captivity; and this brings the passage into perfect harmony with what would seem to be the drift of the Psalmist. But let us here repeat, that the design of this descent to the world of spirits, was not to preach repentence or procure salvation for lost souls, but merely to *announce* the just impending event of the resurrection and ascension to the departed saints who had long been expecting it, and to provide himself from that number with a countless retinue who were to accompany him to heaven, and in reference to whom the Psalmist says again, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." These redeemed spirits were now in an angelic state, and therefore called by that appellation. Such seems to be a fair and probable interpretation of this scripture, and it is certainly not a little interesting to find it thus capable of being brought into close relation with the passage in Peter, and through that with the evangelical incident of the raising of the 'many bodies of saints that slept.' The evidence of the truth of the exegesis will probably retain its strength in the mind of the reader, if he keeps distinctly in view the moral scope of the transaction,

which was to *unite in one point the results of Christ's mediation in regard to the Old and the New Testament saints*— to show that his resurrection was available to the resurrection and eternal heavenly life of both these grand departments of the Church. In this view the rending of the vail of the Temple, which took place in immediate connexion with the quickening of the sleeping saints, will perhaps assume a new significancy, as it seems to indicate the making one of what had before been two; although the incident may have had a still wider reach of typical import.

Another passage, which may perhaps be best explained on the ground of this idea, is the following: Mic. 2. 13, "The Breaker is come up before them; they have broken up and passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." This is very appropriate to the idea of a victorious leader, a spiritual Samson, who demolishes the gates of Hades, and leads forth in triumph its incarcerated or detained captives, forming them into a splendid procession, of which he puts himself at the head.

The following extracts from the Rabbinical writers discover a view of the subject very nearly akin to this, though mixed up with a vein of mysticism through which, as is very often the case with their extravagances, there gleams a golden thread of truth. "And R. Joshua Ben Levi said, I went with the angel Kipphod, and came to the gates of *hades*, and there went with me Messias, the son of David. And when the prisoners who were in Gehenna saw the light of Messias, they rejoiced on receiving him, saying, He will bring us out from this obscurity, as it is said, Hos. 13. 14, 'I will redeem them from *hades*, I will free them from death!' And thus saith Isaiah, 35. 10, 'The redeemed of the Lord shall return and come to Zion!" *Bereshith Rabba ad Gen.* 24. 67. The same work on Gen. 44. 8, adds, "This is what is written, Cant 1. 4, 'We will rejoice and be glad in thee.' When? When the captives shall ascend

from *hades*, and the Shekinah at their head, as it is written Mic. 2. 13, 'and their king shall go forth before them, and the Lord on the head of them.'" Again, in the *Emeck Hammelek*, fol. 188, it is said, "The son of David shall pass over it (Gehenna) to set them free."*

Another passage which is perhaps to be construed in the same sense, is Is. 53. 8: "He was taken from prison and from judgment; and who shall declare his generation?" These words have always been regarded as presenting greater difficulties to the expositor than those of any other verse in the chapter. So far as they relate to the earthly history of the Messiah, it is conceded that he was never literally in prison, and consequently could not be said to have been taken from prison. Some other sense must be affixed to the clause. The original word עֵצֶר properly signifies *confinement* or *restraint upon liberty*, and is therefore in itself peculiarly appropriate to the idea of that *state of detention*

* It seems capable of proof that this state, from which the expectant souls of the Old Testament saints were delivered by Christ, is the state of which the term *Paradise* is more properly to be understood, as a state of real but *imperfect happiness*. Accordingly, we see in this the ground of our Saviour's assurance to the dying thief, that he should that day be with him in Paradise; not in heaven, to which it does not appear that he ascended till after his resurrection. This would bring the dying thief into the train of the ascending Saviour, and it does not seem probable that he would promise him an entrance into heaven before he entered there himself.

On the view here exhibited, the doctrine of an INTERMEDIATE STATE, *subsequent to the resurrection of Christ*, must be considered to vanish quite away. The sentiments of the primitive Christian fathers on that subject appear to have been based upon Scriptural intimations, which have respect only to those who lived under the former dispensation. To *them* there was indeed an intermediate state between death and the resurrection, i. e. the resurrection of Christ; but we are unable to perceive upon what grounds such a state can be maintained in reference to the saints of the New Testament era. We think the reader will share deeply in our inability on this score, if he admits the justness of our reasonings in the chapter on the 'Connexion between the Resurrection and the Judgment.'

which is in Peter predicated of the waiting spirits to whom in his descent to the under-world he preached or made his announcement. We know too, as a matter of fact, that it was from this place as the *terminus a quo*, that he ascended to glory. Now it is remarked by Vitringa that the original word for *taken* (לָקַח) is the very word which is elsewhere used in reference to that kind of *assumption* of which our Lord was made the subject when he ascended to heaven. Thus it is said of Enoch, Gen. 5. 24, that "he was not, for God *took* (לָקַח) him." So also of Elijah, 2 Kings 2. 3, "Knowest thou that the Lord *will take away* (לֹקֵחַ) thy master from thy head to-day?" Thus also the Psalmist, Ps. 49. 15, "But God will redeem my soul from the power of the grave (Sheol, Hades); for he shall *receive me* (יִקָּחֵנִי)." Ps. 73. 24, "Thou shalt guide me with thy counsel, and afterward *receive me* (תִּקָּחֵנִי) to glory." "The older interpreters," says Hengstenberg (in loc.), "for the most part refer these words to the glorification. They take מִן, *from*, not as causative, but in the sense of *out of*, and translate the verb לָקַח either by, *to rescue, to deliver*, or by, *to take up, to take away*, namely to God. So the Vulgate, 'De angustia et judicio sublatus est.' Jerome on the passage says, 'De tribulatione atque judicio ad patrem victor ascendit.' Joh. H. Michaelis, 'Exemptus et ad dextram majestatis assumptus est.'" These 'older interpreters' we think have come nearer the truth than some of their modern successors. The Greek equivalent for לָקַח, *was taken*, is, *ἀνελήφθη, was received*, or *taken up*, which occurs repeatedly in reference to Christ's assumption to glory. (Mark 16. 19. Acts 1. 2. 1 Tim. 3. 16). In the latter of these passages, 1 Tim. 3. 16, in the apostle's condensed summary of the various items constituting the 'great mystery of godliness,' he says, "God was manifest in the flesh, justified in the spirit, *seen of angels*, preached unto the Gentiles, believed on in the world, *received up into glory*;" where the circumstance of his being 'seen of angels,' prob-

ably refers to the event we are now considering, as it is unquestionable that the term 'angels' is frequently applied to the disembodied spirits of good men. Thus far then the prophet's language seems to admit an easy reference to the *descent* and the *assumption* of which we are now speaking, and we see no objection that can be urged to this view of his meaning, unless it be in the very slight and cursory, or, as we may say, perfunctory, style of the allusion. It is, as it were, but glanced at in the prophetic narrative, and immediately followed, as it is preceded, by the mention of particulars relating to his visible history on earth. But from the nature of the event itself, and from the general tenor of other allusions to it, this is perhaps all that was to be expected. Indeed, if we mistake not, this very character of obscurity is hinted at in the connexion itself. The words immediately ensuing are, "But who shall declare his generation?" The original וְאֶת דּוֹרוֹ מִי יְשׂוֹחֵחַ Gesenius and others render, "And who of his cotemporaries shall consider?" i. e. who of his people shall duly reflect upon, appreciate, and understand this cirumstance of his mediatorial work; as if it were something which should only at a late period be rightly apprehended in all its bearings. We are aware that other senses have been and may be very plausibly ascribed to these words, nor do we presume to vouch for the correctness of that we have now suggested; yet as it may be legitimately deduced from the language, it acquires verisimilitude in proportion to the evidence, that we have rightly interpreted what precedes.*

* Of the other interpretations which have been proposed of this clause we give the preference to that which makes דּוֹר *generation* equivalent to *life*, or *duration of life*, implying, in a large sense, *the glorious eternal life of the risen Redeemer, with all its phenomena and effects.* Thus it is afterwards added, v. 10, 11, "He shall see his seed; *he shall prolong his days.*" Again, it is said of the king Messiah, Ps. 21. 5, "He asked life of thee, and thou gavest it him, *even length of days forever and ever.*"

As to the connected term 'judgment'—'was taken from prison and from judgment'—there is no difficulty in understanding it of *favorable judgment* or *acquittal*, which is a frequent Scriptural sense of the term, and in this relation denotes the *auspicious result* of the preaching or announcing, which was the object of this benign visitation to the detained and expectant spirits of *hades*. The benefit procured for them was accomplished in a way of obedience to law, and by the bringing in of an accepted righteousness, and is, therefore, properly denominated 'judgment.'

To the above catalogue of Scriptural testimonies to the important dogma of the descent into *hades*, for the enlargement of a portion of its waiting spirits, may, perhaps, be added that of several of the *types* of the Old Testament. The case of Joseph releasing one of his fellow-prisoners, during his own incarceration, may be thought, if it have any bearing in this direction, to be less decisive than that of Jonah, which our Lord himself brings in some way into a symbolical relation with his own invisible state during the three days of his sojourn in the bowels of the earth. If such a significancy as we have hinted at may be allowed in this remarkable incident in Jonah's history, we are perhaps to regard the prayer uttered in his sub-aqueous imprisonment as embodying the substance of the virtual supplications of the expectant souls of the under-world for that deliverance which was so signally shadowed forth by the prophet's issuing forth, on the third day, from the 'belly of hell.' It is, at any rate, impossible to explain away a typical coin-

Thus, too, in speaking of himself, Rev. 1. 18, "I am he that *liveth*, and was dead; and behold, *I am alive for evermore*." With this accords the language of the Apostle, Heb. 7. 16, "Who is made (an high priest), not after the law of a carnal commandment, *but after the power of an endless life*." According to this, the purport of the words is, Who shall duly understand, weigh, and estimate aright that glorious and endless life upon which the Messiah shall enter, upon his release from the bonds of death, upon his emergence from the under-world of souls?

cidence of some kind between this event in Jonah's life and the condition of our Lord during the same space of time immediately subsequent to his crucifixion, and at the very time, too, when, if ever, he performed the work which the Scriptures ascribe to him in behalf of the sainted spirits of *hades*.

But a type of still directer reference to the event in question is perhaps to be recognized in the remarkable rite prescribed in the purification of the leper, Lev. 14. 4–7, by which one of the two clean birds employed on that occasion was commanded to be set at liberty to fly into the open field. The two birds have apparently a typical reference to a twofold subject, the one representing a *slain*, the other a *living* and *released* subject; and if the one be supposed to point to Christ as the sacrificial victim, it is possible that the other may denote a class of those who are the beneficiaries of his atonement, and receive a gracious enlargement from some kind of thraldom in consequence of it, and *at the very time* of the sacrifice, for the living bird was to be dipped in the blood of the dead one, and *immediately* to be let loose in the air. May not this more suitably represent the reality to which we now refer it than any other? Of the two goats which were slain on the day of atonement we have, we think, shown in our Notes on Lev. 16th, that the scape-goat denoted another subject than Christ, and, if so, why may not the scape-bird denote something else?

But without insisting upon allusions which are of necessity somewhat remote, we may, we think, plausibly claim to have shown that the remarkable passage relative to Christ's descent into *hades* is sustained by the unimpeachable testimony of holy writ; and if we do not misjudge, the same evidence which establishes this establishes also the fact, that the event is to be viewed in the closest connexion with the resurrection of the bodies of the sleeping saints at the crucifixion. This is the *gist* of the position, as far as we are concerned with it. As the view has been presented, it is

divested of all that drapery of extravagance which ecclesiastical antiquity has thrown around it, and it is seen standing aloof from all connexion with the dogma of purgatorial penance. Contemplated in *this* relation, it is not surprising that it should have been rejected from the theology of an enlightened age. But when surveyed purely as a doctrine of revelation, and freed from the additaments of superstition and priestcraft, it comes before us as one of the most interesting features of that divine system of redemption which binds up in one bundle of blessing the eternal destiny of all the saints.

It now remains briefly to view the present passage in connexion with one or two other Scriptures, upon which it will be found, if we mistake not, to shed great light. And first, we regard this incident in the Gospel narrative as a legitimate primary fulfilment of the prediction of Daniel, ch. 12. 2, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." We have, already, in our previous exposition of this passage (p. 131), given our reasons for translating these words as follows: "Many out of those sleeping in the dust of the ground shall awake: those (who awake), (shall be) to everlasting life; those (who do not awake), (shall be) to shame and everlasting contempt." This event, as we learn from the preceding verse, is to occur at a period when "Michael shall stand up, the great prince that standeth for the children of the people; and there shall be a time of trouble, such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This 'time of trouble' is to be taken in a large sense, including the calamitous period of the destruction of Jerusalem, of which our Saviour himself says, Mat. 24. 21, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This clearly identifies the periods, for there can-

not be two epochs, both of which shall exclude all parallels in the way here described, as this would be to exclude each other. Michael is here, as in Rev. 12, the mystical or prophetical designation of the Messiah, and his 'standing for the children of thy people,' denotes his providential agency in the disastrous events of that great crisis. The 'awaking of many from the dust of the earth,' has, undoubtedly, an involved reference to the 'deliverance of those that were written in the book,' i. e. the book of life, or preservation, of which the literal awaking of the sleeping saints was a *sensible* adumbration. It is no real objection to this exegesis, that in the one case it seems to be affirmed that a part of the sleepers arose to 'shame and everlasting contempt,' whereas in the other it is only asserted that 'many bodies of *the saints*' arose. We have already seen that in the former case a resurrection, in the true sense, is not really affirmed of the wicked. They remain unawakened, and there is nothing in the expressions rightly understood to prevent the two passages being brought into entire parallelism. By viewing them in this relation to each other, the difficulties usually felt in regard to the fulfilment of Daniel's oracle, are done away. It is assuredly something which is to take place in a time of trouble, that, as we have seen, answers only to the end of the Jewish state, and the destruction of Jerusalem. What then can it mean but the very thing which we have affirmed? The only point difficult of concession is, that it brings the crucifixion and resurrection of Christ within the period of Jerusalem's calamities. But let it be considered, that the prediction was uttered hundreds of years before the events occurred, and when we allow for the extended sweep of prophecy, which necessarily oftentimes groups together events separated by very considerable intervals of time, we see nothing improbable in the idea, that the whole period of Christ's earthly sojourning, and the final catastrophe of the Jewish metropolis, may be included in the range of the prediction. For the present, then, we have no

difficulty in the conclusion, that the 'sleepers in the dust,' in both cases, are the same, and that while a temporal deliverance of those who were 'written in the book,' is, in fact, intended, the prophecy received at the same time a *literal* fulfilment as an outward sign of the other, in the event that took place at the crucifixion.

To the same event, in an emphatical sense, we are inclined to refer our Lord's words, John 5. 25: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." It is by no means necessary to exclude from this reference the various cases of resuscitation mentioned elsewhere in the evangelists, as that of Lazarus, the daughter of Jairus, and the young man of Nain. Nor do we refuse to recognize the sense of a *moral* or *spiritual* resurrection as the effect of the preaching of the life-giving doctrines of the Gospel. But no one, we think, can fail to perceive a most striking adaptation in the words themselves to the circumstances of the resurrection we are now considering. It was an event to be effected, in a peculiar manner, by the 'voice' (φωνή) of the Son of man; and accordingly it is said, Mat. 27. 50–52, "Jesus, when he had cried again with a *loud voice* (φωνῇ μεγάλῃ), yielded up the ghost. And, behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent." This voice, while it was the last effort of his own expiring breath, was, to the sleeping dust of the saints, the reviving fiat which spoke them into supernatural animation, and thus symbolically exhibited the new-creating energy that was to flow from his doctrines in connexion with his death. It is by illustrations of this nature that we see how wondrously the frame-work of revelation is dove-tailed together.

JOHN V. 28, 29.

GR.	ENG. VERS.
Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,	Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
Καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.	And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

This is undoubtedly the strongest passage in the New Testament in favor of the common view of the resurrection, and one in respect to which it becomes us seriously to guard against any undue bias, from theoretical promptings, to wrest it from its true-meant design. If we know ourselves, we would deal, with the profoundest deference and with the utmost fairness, with every declaration of holy writ; and, in regard to the present passage, we cannot fail to perceive that it is marked by a certain directness of enunciation, in respect to the general subject, which must be considered as strongly countenancing the construction which the Christian world has ever for the most part been led to put upon it. Still it can, as we conceive, be no impeachment of a becoming reverence for the words of him "who spake as never man spake" to institute the inquiry, how far and on what principles his language on this occasion can be reconciled with the views thus far maintained in our preceding pages. Let us trust, then, that the truth will not be offended by the following suggestions.

(1.) It is unquestionable that our Lord speaks in this passage in stronger terms than he usually adopts in regard to the resurrection of the dead. However it may be accounted for, the fact is nevertheless certain, that he for the most part speaks of it as the distinguishing privilege and prerogative of the righteous. Thus Luke, 20. 35, 36:

"But they which shall be accounted worthy to obtain that world, *and the resurrection from the dead*, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children (sons) of God, *being the children* (*sons*) *of the resurrection*." Here it is clear that the 'children of God' are identified as the same with the 'children of the resurrection.' Again, Luke 14. 12–14, when commanding his disciples to call the poor, the maimed, the lame, the blind, to their feasts, he adds, "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed *at the resurrection of the just*;" as if the resurrection belonged emphatically to the just. In strict accordance with this the apostle expresses himself, Phil. 3. 11, "If by any means I might attain unto *the resurrection of the dead*." We have no doubt that this aspect of the subject could be abundantly explained by reference to the prevailing sentiments of the Jews at and before the time of Christ, but we here advert to it simply as a fact well entitled to attention in this connexion—a fact undoubtedly forcing upon us the inference, that some special reason existed for adopting on this occasion a style of announcement diverse from that which generally obtains in the New Testament teachings on this subject.

(2.) The passage, as understood in its literal import, does certainly encounter the force of that cumulative mass of evidence, built upon rational and philosophical grounds, which we have arrayed against *any* statement of the doctrine that would imply the participation of the *body* in that *rising again* which is predicated of the dead. We do not by any means affirm that the conclusions from that source, to which we have come, are sufficient of themselves to countervail the rebutting conclusion which may be formed from the present passage. All we would say is, that *they have weight*, and consequently we are not required, or rather are not at liberty, at once to dismiss them, as a kind of profane

intruders into holy ground, where even the "daughter of a voice" from Reason is not to insinuate itself into the ears of Faith. We confidently re-affirm our position, that the human mind *cannot* be insensible to the claims of the arguments which we have presented in the form of *rational objections* to the views of the resurrection that would naturally be suggested by the literal reading of the present text.* We assert it to be impossible that the mind should not feel itself pressed with a difficulty of vast weight, when, on the one hand, it reads a declaration implying that the dead universally shall, at a given time, ages after the words were uttered, issue forth from their graves; and when, on the other, the clearest induction of reason assures it, that at that period millions of bodies which were once deposited in those graves are no longer there. The truth is, this voluntary ignoring a difficulty urged against the inspired record is not so much a decorous subjection of reason to revelation, as it is a downright crucifixion of reason, which assuredly cannot be a sacrifice well pleasing to the God of reason.

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* "Your first argument," says Mr. Locke, (*Third Let. to Stillingfleet*, p. 169), "to prove that it must be the same body, is taken from these words of our Saviour, 'All that are in their graves shall hear his voice, and shall come forth.' From whence your lordship argues that these words, 'all that are in their graves,' relate to no other substance than what was related to the soul in life, because a different substance cannot be said to be in the graves, and to come out of them. Which words of your lordship, if they prove any thing, prove that the soul too is lodged in the grave, and raised out of it at the last day. For your lordship says, 'Can a different substance be said to be in the graves, and to come out of them?' So that, according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice; and no other substance hearing his voice but what, being called, comes out of the grave; and no other substance coming out of the grave, but what was in the grave; any one must conclude, that the soul, unless it be in the grave, will make no part of the person that is raised, 'unless,' as your lordship argues against me, 'you can make it out, that a substance which was never in the grave can come out of it,' or that the soul is no substance."

So far as we are competent to form a judgment, the evidence from reason *preponderates* in favor of the idea of the immediate entrance at death upon the resurrection-state. This evidence we have seen to be confirmed by the testimony of a multitude of passages which yield this more easily and naturally than any other sense. But in the text under consideration, and perhaps a few others, the doctrine of a future, simultaneous bodily resurrection *seems* to be explicitly taught. Here then we are reduced to a new dilemma. The character of the difficulty is changed. It is not so much now a conflict between Revelation and Reason, as it is *an apparent conflict between one part of Revelation and another*. This consequently changes at once the whole complexion of the controversy, if such it may be called. The harmonizing of the Scripture statements is of course the common concern of all Christians. The exhibition of such seeming discrepancies in the sacred writers imposes no special responsibilities, on the score of reconciling them, on him who makes it. Why should it? He did not write the Bible, nor can he have any peculiar personal interest in bringing its dicta to a tally which does not pertain equally to all his brethren. Here then is an emergency where our argument necessarily ceases to present any thing of an antagonistic attitude to the previous impressions of the reader, and we are respectively called upon to unite our efforts to clear up the difficulty. There must doubtless be *some* way of harmonizing texts apparently in conflict, and to the discovery of this our readers are as much called as we are. If the conclusions and deductions on the present subject be *true*, that truth is as much their truth as it is ours, and they are equally chargeable with all the consequences that legitimately flow from it. In attempting then to reconcile the apparently variant testimony of those Scriptures which are affected by them, we are to make common cause, to bring our resources to bear unitedly on the solution of the problems, and to come if possible to such a result

as shall leave both revelation and reason unscathed by the ordeal. As a farther contribution of our own to this end we observe,

(3.) That without acceding, to the full extent, to the canons of interpretation adopted in the *accommodation* school of Semler and others in Germany, we may still admit that the principle is to be in some degree recognized in the didactic procedures of Christ and the apostles. Certain it is, that no one who attentively scans the distinguishing features of the Gospel can affirm that it is constructed on the principle of an open, absolute, and unequivocal exposé of the great moral truths which take hold of man's future destiny. We perceive all along a constant running reference to the doctrines and sentiments imbibed by the Jews from their Scriptures, which were undoubtedly an imperfect revelation of the entire body of truth that God designed should eventually find its lodgment in the human mind. The interior sense of many shaded prophecies relating to the person, work, and kingdom of the Messiah, was unquestionably very fully laid open; but many others, and more especially those relating to the ulterior destinies of man and of the globe which he inhabits, were left enveloped in the symbolical mantle which was only to be removed by the onward progress of time and providence. Thus it is indisputable that, in regard to the precise details of the future allotment of the two great classes of the righteous and the wicked, neither Christ nor his apostles were in the habit of uttering themselves in the language of such ample verity as entirely to dispel the clouds which hung over it. So also of the great events of the resurrection, the judgment, and the second advent. The announcements made were sufficient to exert all requisite moral influence, while they still came short of affording that satisfaction to the understanding which it so earnestly craves. As the New Testament is built upon the Old, of which it is rather the fulfilment than the abrogation, nothing was more natural than that it

should abound from beginning to end with allusions, sometimes plain, sometimes latent, to the writings of Moses and the prophets. These allusions will be found to be continually multiplying upon one who enters upon the careful study of the two Testaments in the original languages. A thousand hidden links of connexion, which escape the eye of the reader of any of the versions, disclose themselves as he proceeds. The present we cannot but regard as an instance in point. It is to us unquestionable that the Saviour had in his eye the oft-quoted passage of Daniel, 12. 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." The phraseology is indeed somewhat varied, but the general identity of import is obvious. This, as uttered by Daniel, was a prophecy which was certainly to be fulfilled. Whatever were its true meaning, it could not fail of accomplishment. Why then may we not suppose that our Saviour's words were a mere re-affirmation, in somewhat varied terms, of this great truth of their own Scriptures? If so, was it necessary that he should at the same time act the expositor and lay open in all its details the exact mode of the accomplishment? It evidently in its connexions in Daniel forms a part of a very obscure prediction respecting a future period, when Michael, the great Prince, should stand up for the children of the prophet's people. It was one of those predictions which it would seem was only to be developed by the actual fulfilment. May not our Saviour then be considered as having simply re-echoed the announcement, without professing to give any other additional light respecting it than what concerned the divine Agent by whom it was to be effected, with perhaps the latent intimation that the time was even then impending, to which the spirit of prophecy had at least a partial reference in inditing it? Some countenance we think is given to this idea by the form of the expression which he employs—"The hour *is coming* (ἔρχεται) when all they," &c. It can-

not be questioned that this is usually the phrase to denote an event, or order of events, *just upon the eve of occurring;* whereas, if he had intended to point forward to a very distant future, it is not easy to perceive why he should not have said, "the hour *will come* (ἐλεύσεται)," not to mention that the word 'hour' seems to imply a season contracted within narrower limits than those which we should assign to such an event as is usually understood by the general resurrection. Still we do not insist upon an explanation giving this shade of meaning. It may be well founded, and it may not. But the main idea we deem entitled to attention. That the words contain an allusion of some sort to the kindred passage of Daniel, we think cannot be questioned. And yet, as it is clear upon reference to Daniel that he does not speak of a general resurrection at the end of the world, it seems to be forcing our Saviour's language to assign to it that as its true scope. Why is it not sufficient to understand him as saying in effect, "Marvel not at what I have just said, for the time is coming when the event predicted by the prophet Daniel, whatever or whenever it shall be, shall be accomplished, and that too through my agency, to whom the Father hath given a quickening power, however lightly my claims may now be regarded"?

This strikes us as a view accordant with the general analogy of the Saviour's teachings, and in no way derogatory to his character as a truthful messenger from heaven. It cannot, we think, be shown that any moral obligation rested upon him to declare *all* the truth respecting the meaning of the ancient prophecies, nor at once to correct or prevent all the errors of his people on that score. As prophecy was designed to be of progressive development, the time would eventually come when every prediction would receive a perfect explanation from a perfect fulfilment. Even framed as it is, the declaration may be understood to yield an important truth in accordance with the view we have presented. For true it unquestionably is, that all those whose

bodies are consigned to the sepulchre emerge from their defunct state, in obedience to the voice of him who has the keys of death and hell, into a sphere of existence where, according to their works, they are either crowned with life everlasting, or doomed to a judgment of wrath without end. If this be intrinsically true, it is certain that our Saviour's words cannot teach the contrary; and if they do not mean this, they must mean something consistent with it. If the truth is not to be harmonized with itself in this way, let him who can, suggest another and a better.

JOHN VI. 39, 40.

GR.	ENG. VERS.
Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.
Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The same declaration in substance or in form occurs, v. 44, 54. It certainly denotes the resurrection of those who believed in him, and, according to the letter, a resurrection within the limits of a certain period, denominated here 'the last day.' An equivalent allusion to this day occurs also, ch. 12. 48: "The word that I have spoken, the same shall judge him *at the last day*." That the expression is conformed to the usual mode in which the resurrection of the righteous was spoken of among the Jews, is also unquestionable. Still we cannot deem ourselves precluded from referring again to the principle, somewhat fully developed on a previous page (p. 238), on which many things in our Lord's addresses to the Jews are to be interpreted. It cannot be denied that, with-

out sacrificing or compromising any substantial truth, he did still, on many occasions, adapt the style of his discourse to the notions then prevalent, and which were grounded, in the main, upon the *literal* record of their Scriptures. Although the traditional interpretations put upon these Scriptures were, in many instances wrong, yet it obviously did not enter his purposes invariably to set his hearers right in respect to them. Nor can we conceive of his having done so without thereby shocking their prejudices to a degree that would have prevented their reception of his doctrines, not to remark that he could scarcely otherwise have made himself intelligible to them.* That this principle, in reference to

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* "But is this agreeable to the character of inspired persons, to make use of arguments not conclusive, or to argue with others from what they know to be a false sense of Scripture? I answer, that so many and strong were the prejudices that the *Jews* labored under, as made their conversion to *Christianity* exceeding difficult, and therefore rendered it the more necessary that they should be dealt with in a very tender manner. Particular truths were to be told them as they were able to bear, and their prejudices were to be gradually removed by a prudent forbearance. The apostles of our blessed Saviour could not but remember his conduct towards themselves, and acknowledge both the wisdom and goodness of it; and had therefore reason to believe, that the same method of acting towards others might have a good influence over them. They did not indeed conceal the main and essential doctrines of *Christianity*, how much soever those to whom they preached might be offended with them. But as for other matters of lesser importance, the interpretation of a single passage of Scripture, for instance, supposing them mistaken, was it necessary they should be immediately contradicted? Or rather, was it not prudent to leave it to time and better knowledge to correct it? Or ought the apostles to have neglected to show them how such and such a passage was accomplished in *Jesus Christ*, if they fairly could do it, and those to whom they preached expected it?

"If these, indeed, were the only topics they argued from, I should suspect their inspiration, and their testimony would deserve but little credit. But since there are but few instances of this kind, and the apostles lay but little stress upon such citations; and, at the same time they make use of them, lay down other solid and substantial proofs of the truth

the interpretation of the New Testament, is to be applied with special guards and limitations, we may certainly ad-

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of *Christianity*, such as the certainty of *Christ's* miracles and resurrection, the excellency of his doctrines, and the certain accomplishments of real prophecies, as this was a rational method of converting them to the *Christian* faith, so the other was but a prudent means of preventing the ill effects of their prejudices; and all that will follow from this way of arguing in the apostles is, not that they endeavoured to build *Christianity* on a false foundation, but that, as they established the truth of it by undeniable proofs, so they took all the best care they could to secure to them their proper influence and force. Indeed such a method of arguing as this is not to be looked upon as any proper proof, nor is it ever designed as such by those who make a just use of it. It is rather an appeal to a person's present sentiments, and taking the advantage of his own concessions. This 'tis true, would be unworthy a wise or a good man, if there were no arguments of intrinsick worth made use of; but where the thing to be proved is supported by solid reasons, I see nothing to forbid our appealing to a person's avowed sentiments, where a fair advantage can be made of it; especially, as by thus complying for a while with an innocent prejudice, we take the most effectual way hereafter to remove it. For he who uses this method of arguing with another, doth not hereby avow the truth of the principles he argues from; and therefore cannot be said to confirm him in his prejudice or mistake; tho' at the same time it must be allowed, he doth not endeavour to undeceive him. But is it necessary that, when we argue with any person to convince him of any particular truth, we must immediately also endeavour to undeceive him of every mistake? Is it not the more rational and just way, first to establish him in the belief of the things that are of greater importance; and when by the force of evidence he is gained thus far, lesser mistakes will be more easily removed, and truth of every sort will have the more free access to his understanding and belief. Supposing then that passage of *Hosea*, '*Out of* Egypt *have I called my son*,' had not original reference to the *Messiah*, but was only interpreted so to have by the *Jews* at that time; how were they to be treated under such a perswasion? Had the apostles of *Jesus Christ* immediately denied the reference of this prophecy to the *Messiah*, the *Jews* possibly would have answered, the reason was, because there was nothing in his character to answer to it; and so would have continued unbelievers, under the pretence that Scripture prophecies were not sufficiently accomplished in him. Was it not therefore expedient, that if there was any remarkable event in our Saviour's life that did properly corres-

mit; nevertheless, the principle in itself is a sound one, and there is no reason that we should be deterred from appealing to it, because it may be or has been pressed beyond its legitimate uses. When our Saviour, for instance, says, Mat. 12. 27, "If I by Beelzebub cast out devils, by whom do your children cast them out?" are we to suppose that he intended to sanction the common belief, that such exorcisms were actually performed at that time by others than his own disciples? The conceit was rife among the people that such *was* indeed the case, and our Lord simply adopted the argument *ex concessis*, without intimating whether the popular belief had a ground of truth or not.* The same remark applies to a subsequent part of the same conversation, where he speaks of an evil spirit going out of a man, wandering over waste and dry places, and finally returning reinforced by a company of other spirits worse than himself, and taking possession of his old habitation. This surely does not imply the absolute truth of such a representation, but is merely a specimen of his adapting his teachings to prevalent ideas.

So also in regard to the use of a variety of terms which were in vogue among the Jews at that time, and to which they doubtless affixed a meaning that was not perfectly accordant with truth. The words *spirit*, *soul*, *heaven*, *hell*, &c., undoubtedly conveyed, in their popular usage, ideas that would not stand the test of absolute truth. Yet our Saviour used them without intimating that he did it in any other than the common acceptation. So also in regard to the phrases 'world'—'world to come'—'end of the world,'

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pond with the sense of that passage, it should be pointed out to the *Jews*? Or was there any thing of untruth in saying, if that was a prophecy of the *Messiah*, then thus is the Scripture fulfilled; or this event is the accomplishment of that prophecy?" *Chandler's Vindic.* pp. 366–370.

* "The words of Christ here do not prove that they had actually the power of casting out devils, but only that they *claimed* it, and practised *magic* or *jugglery*." *Barnes in loc.*

—there is no evidence that he did not employ them as they were generally understood. So in the present case we rest in the conclusion, that our Lord spake on the subject of the resurrection in accordance with the sentiments and the diction then prevalent, and that his words are not to be regarded as a criterion of the *absolute truth* of the current doctrine.

Yet that they are not so very far from *absolute truth* will appear from a rigid inquest into the import of the words themselves: "I will raise him up at the last day." Now it will not be maintained that the body alone constitues the person. In fact, we have seen that the material body is a mere appendage to the real man. But it is the man—'him'—that is to be raised, and as we are elsewhere expressly assured that that which constitutes the essence of the person *never dies*—"he that liveth and believeth on me shall *never die*"—we are undoubtedly forced to predicate the 'raising' of that which is the subject of living. The *man* appears to die with the death of the body, but in reality he lives an indestructible life, and while at his exit from the body he does in truth enter into a resurrection state, yet this is invisible to mortal eyes; and therefore the resurrection itself is spoken of as deferred to the period of the *manifestation* of the risen dead, to that great era of development when the veil shall be removed from the spiritual world, and Christ and his glorified church shall be disclosed to an admiring universe. Into this unnumbered congregation the departing saints are continually being transferred one by one; but when the number is complete, and the divine economy which has secured their redemption is brought to a close, then shall they shine forth as the brightness of the sun in the firmament, and as the stars, for ever and ever. This is the day for which the whole creation groans and travails together in pain, for which it longs and looks forward as with outstretched neck; and, in view of the difficulties which encumber every other solution, we see no valid objection to understanding the Saviour's words in this sense.

JOHN XI. 21–26.

GR.	ENG. VERS.
Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.	Then Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died.
Ἀλλὰ καί νῦν οἶδα, ὅτι, ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.	But I know that even now, whatsoever thou wilt ask of God, God will give it thee.
Λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου.	Jesus saith unto her, Thy brother shall rise again.
Λέγει αὐτῷ Μάρθα· οἶδα, ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ ζήσεται.	Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:
Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;	And whosoever liveth and believeth in me, shall never die. Believest thou this?

This is a passage of similar import with the preceding, and is to be construed on the same principle. The words of Martha evince that she merely echoed the general sentiment of the age, and perhaps of former ages, in declaring the expectation that her brother would rise *at the last day*. Our Lord does not, indeed, in so many words assure her that her belief was founded upon an incorrect view of the truth; at the same time, upon a closer view of the Saviour's language, we cannot easily resist the impression, that he actually designed to correct something that was erroneous, or at least inadequate, in her belief. On any other supposition let us see how the discourse proceeds. Martha tells Jesus that she has no doubt that her brother will rise at the last day; and he, admitting and approving the sentiment, replies, 'I am the resurrection and the life,' intimating, on this construction, that what she said was very true, that at

the last day *he* should raise her brother to an immortal life. He then proceeds, advancing in some way upon what he had just said, and informs her that all dead Christians shall live again, and that no living Christian shall die forever. But upon this view of the passage, what has he said but what Martha had already told him that she knew? For surely, if she knew that Lazarus should rise again at the last day, she must, upon the same grounds, have known that every deceased Christian would also rise at the last day, and that no living Christian would die forever. This sense seems, in fact, to be precluded by the question which Christ immediately proposes, 'Believest thou this?' Can we suppose he would spend so many words to tell Martha what she already knew, and then, after all, ask her whether she believed this?

The following, then, we conceive to be a much juster interpretation. Our Lord really designs, by imparting to her the true nature of the resurrection, to inform her also that that 'last day,' which she was expecting, had even now in effect come, and therefore that there was no reason why she should give way to sorrow, or even despair of having her brother restored to her. He tells her, 'He that believeth in me, though he should die, as your brother now seems to have done, yet, in fact, it is little more than an illusion on the senses; he still lives to every high and real purpose of existence. Nor is this all; every living man that believes in me shall, in fact, never die. Although, indeed, he may be called in God's time to put off the mortal body, and though you may call this death, yet, in truth, it is a change scarcely worth the name. Of his conscious, active, and happy being there is no interruption at all for ever. If such, then, be the true state of the case in regard to departed believers—if they really emerge in full life and consciousness from the dying body into the resurrection-state—why imagine the resurrection to be deferred to some distant future period called 'the last day?' Believest thou, Martha, what I say? If so, you perceive you have little occasion to grieve for your deceased

brother; nevertheless, as the mere reanimation of the lifeless corpse is a comparatively trifling work of Omnipotence, *your brother shall even now rise again.*" Here, doubtless, was much new and important doctrine, in regard to which it might very properly be asked of Martha, 'Believest thou this?'*

* The following paraphrase expresses so happily and, as we conceive, so correctly, the drift of our Lord's conversation with Martha, that we give it in this connexion:

"As soon as she heard that Jesus was come, Martha ran out to meet him, and said unto him, 'Lord, we sent to inform thee that Lazarus was dangerously ill; we thought the intelligence might have reached thee earlier: fluctuating between hope and apprehension, we counted the hours in anxious expectation of thy arrival, till at length Lazarus expired. If thou hadst been here, we had not been afflicted thus; for surely that healing power which we know has so often been employed for strangers in distress, would not have been withheld by thee from the family of thy chosen friend. It is too late to save him from death, but still perhaps not too late to restore him to life; for whatsoever thou shalt ask of God, I am persuaded God will grant it to thee.' Jesus saith unto her, 'Martha, be composed; thy brother is not lost to thee for ever: though he has fallen under the stroke of death, he will rise again.' Martha saith unto him, 'Ah, Lord, at the last day, I know; but this was not what I was thinking of and wishing; without thy help he *is* lost to us till then.' 'It is true, Martha,' replied Jesus, 'that there are instances in which the dead have been restored by me; and if my friendship were to desire the interposition of the Divine Power, you might reasonably expect, perhaps, that such a miracle would be renewed in your behalf; but you know that I have brought light and immortality to light; and had you duly attended to my doctrine on the subject, you could hardly have been so much agitated and so disconsolate as you are. Let me tell you, that he that believeth in me, when he has died, will live; death is no detriment to him; he will not be hurt by that revolution of his being. And let me add, too, however much it may astonish you, and however different it may be from your present apprehensions, that every faithful living Christian in reality shall never die. Did you call these things to mind, Martha, when you were so anxious for my arrival to prevent your brother's death? Do you feel these things as you ought, while you are so earnestly wishing my interposition to raise him out of his grave? You have not understood me, or you have not believed me as you ought: Martha, how is this? Believest thou these things now?'" *Coppe's Crit. Rem. on N. Test.*, Vol. II. *p.* 326.

One thing, we think, is to be admitted as beyond question, that if, as we have endeavored to show, the general tenor of Scripture is adverse to the idea of a resurrection so long delayed, the *true sense* of the Saviour's language cannot bear that interpretation; for Jerome has well remarked that "the *sense* of Scripture *is* the Scripture, and not the mere words," and certainly the *true sense* of Revelation must accord with the *truth* of any subject on which it treats.*

ACTS II. 29–35.

GR.	ENG. VERS.
Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυίδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.	Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς, ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ.	Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
Προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.	He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.
Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.	This Jesus hath God raised up, whereof we are all witnesses.

* It deserves very serious inquiry on the part of philologists whether the clause in the 25th verse should not be translated—"He that believeth in me *though he should die* (κἂν ἀποθάνῃ), yet shall he live." Without positively denying the correctness of the present version—"though he were dead"—we still think the evidence preponderates in favor of the other. Indeed, we have not been able to find a single instance in the New Testament where the word is otherwise rendered.

Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεε τοῦτο, ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου,

For David is not ascended into the heavens, but he saith of himself, The Lord said unto my Lord, Sit thou on my right hand,

Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Until I make thy foes thy footstool.

On these words Mr. Barnes remarks, that they "do not affirm that David was not saved, or that his spirit had not ascended to heaven, but that he had not been *exalted* in the heavens, in the sense in which Peter was speaking of the Messiah." This is doubtless a very correct remark. That the word 'ascended,' in this connexion, implies a *glorious exaltation*, is evident from the ensuing clause, the scope of which is this:—"If David were the real person of whom this resurrection and ascension were predicted, it would follow, as a matter of course, that David would be the person to take his seat at the right hand of God, for the *ascension* and the *session* are inseparable prerogatives that must necessarily meet in the same person. But how does this agree with the matter of fact? How does it agree with David's own words in another Psalm? Does he speak of himself as destined to this high pre-eminence? So far from it that he expressly affirms, "The Lord said unto my Lord, Sit *thou* at my right hand," &c. As, then, the sitting at the right hand of the Majesty on high did not pertain to David, so of course neither could the *ascension* here spoken of. This is entirely in accordance with our Saviour's words, John 3. 13: "No man hath ascended up into heaven, but he that came down from heaven, even the Son of man, who is in heaven." That is, no man hath been the subject of such a *glorious exaltation* as pertains to the Son of man alone.

This is clearly the scope of the passage, and consequently it cannot be cited as having an import adverse to that of the general mass of Scripture testimony on the subject. The denial of a *public, official, and glorious ascension*, in respect to David's disembodied spirit, does not involve a denial of his real, though unseen, translation from a body which had long since mouldered away, into the mansions of all beatified spirits. The apostle certainly did not mean to say that that which constituted the actual and essential *ipseity* or *selfhood* of David, was then reposing in the sepulchre at Jerusalem. But if not there, where was it, and in what condition? Must it not have been in the state common to all those of kindred character?—and if this were a state which is the result of the established and uniform laws of human existence, is any exception to be supposed in the case of David? So far, then, as the proof is valid that this is a resurrection-state, so far is the proof from this passage invalid, that Peter denies a real resurrection of David, or, by inference, of any one else, at the time of his death.

Acts XXIV. 14, 15.

GR.	ENG. VERS.
Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις.	But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
Ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.	And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and the unjust.

A problem of a twofold solution is here presented to us. First, upon what authority does Paul affirm that the Pharisees believed in a resurrection "both of the just and the

unjust?" Secondly, supposing the assertion to be well founded, how are his words to be construed in consistency with what we assume to be the true doctrine of the Scriptures on this subject? We must certainly admit that the unequivocal assertion of an inspired apostle carries with it a *primâ facie* evidence of conveying an absolute truth. Yet when such an assertion relates to a matter of historical fact, on which we have other sources of information, we are, doubtless, at liberty freely to inquire how far the assertion is sustained by authentic records, and in what way any apparent discrepancy between them is to be reconciled. We do not conceive that the simple declaration even of an inspired man, on a subject of this nature, is a necessary foreclosure of all inquiry into its grounds. In regard to the present point, we think the evidence is conclusive that the Pharisees, as a body, did *not* hold to the resurrection of the wicked. So far as their creed on this subject was built upon the revelations of the Old Testament Scriptures, we have already seen that, although they recognize the fact of the future existence of all men, the wicked as well as the righteous, yet that of the former they do not dignify with the title of *resurrection;* and in the New Testament we find but two or three passages which speak at all distinctly on the subject, and even they are capable of a construction consistent with the general style in which the doctrine is announced, as the special and distinguishing privilege of the children of God. We have, moreover, the testimony of Josephus in two remarkable passages, than which nothing can be more express. "They (the Pharisees) also believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; *and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again.*" (J. A., L. XVIII. c. 1.) Again, "They say that all souls are incorruptible; *but that the soul of the good man only passes into another body, while that of*

the wicked is subject to eternal punishment." (J. W., L. II c. 8).*

Other testimony to this effect from Jewish sources may easily be adduced. Thus R. David Kimchi, in commenting on the first Psalm, remarks, "The benefit of the rain is common to the just and the unjust, but the resurrection of the dead is the peculiar privilege of those who have lived righteously." Thus too R. Moses Gerundensis, "No one can be partaker of an interest in the world to come, but the souls only of just men, separated from their body, shall enter into it." R. Menasseh Ben Israel, in his treatise on the Resurrection of the Dead, speaks to the same effect. (B. II. c. 8.) "From the mind and opinion then of all

* It is upon the warrant of this text alone that Josephus has been charged with attributing to the Pharisees a doctrine but little removed from the Pythagorean transmigation of souls. But it is obvious that the phrase *καταβαίνειν εἰς ἕτερον σῶμα, to pass into another body*, necessarily implies no such ideas. It yields as readily the sense of a translation of the soul into an ethereal or spiritual body, such as we have endeavored to show is taught by the united voice of sound reasoning and sound hermeneutics. On this, as on other points, gleams of the truth appear at an age when we should scarcely have expected them. Thus, for instance, it appears from the following extract from Justin Martyr's Dialogue with Trypho, that even in that early age there were some who came very near to what we consider the true doctrine on this subject, and yet it is evident that their sentiments were so far from those generally held, that they were accounted heretical:—"If you have met with certain persons, called Christians, who do not confess this, but have the boldness to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, and who say that there is no resurrection of the dead, *but that immediately on death the soul is received up into heaven*, do not consider them as Christians, any more than, properly speaking, you would give the name of Jews to the Sadducees, and other heretical sects. . . . I, however, and as many as are altogether orthodox, believe that there will be *a resurrection of the flesh*, and a Millennium in Jerusalem restored, adorned, and enlarged, according to the predictions of Isaiah, Ezekiel, and the other prophets." These 'heretics' would seem to have held that a resurrection might properly be said to take place upon the soul's leaving the body, but as the opinion had then

the ancients, we conclude that there will not be a general resurrection of the dead, and one common to all men;" and in proof of it cites the well known passage in Daniel, "Many of them that sleep in the dust," &c., where he says the 'many' cannot mean 'all.' Pococke, in his Notes on the "Porta Mosis" of Maimonides, has accumulated a large mass of evidence from the Rabbinical writers going to establish the same position, and Eisenmenger, in his "Endectes Judenthum's," has furnished many more. There seems, therefore, no room to question that the general sentiments of the Pharisees in all ages have been adverse to the doctrine of the resurrection of the wicked, and this view we have seen to be countenanced by the prevailing usage of the Scriptures. At the same time it is equally clear that the sect was not unanimous in this opinion. The writers above mentioned, and many others who might be named, afford evidence that the belief has ever to some extent obtained among them, that the resurrection will include all men without exception, and of this fact the apostle, in the passage before us, doubtless takes advantage, and in a dispute between the Pharisees and Sadducees, without denying that he is a Christian, affirms that, as touching the future destiny of man, he takes side with the former. This he might properly do, although aware that on this particular theme they were not all of one mind—nay, although the majority of them, as was doubtless the case, held the opposite sentiment.

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obtained footing, that the resurrection necessarily implied 'the resurrection of the flesh,' the opposing view was at once ostracized from the pale of orthodoxy. The true ground of this was evidently the prevalence of Millenarian doctrine. That doctrine has been from that day to this the grand support of the crass conceptions which have been entertained on the subject of the resurrection. The legitimate product of this theory is the *sleep of the soul* during the interval between death and the resurrection, although, perhaps, not often expressly admitted. It plainly discovers itself, however, in the above extract from Justin, and a strict interrogation of Millenarianism in all ages would elicit the same belief.

As to the second question, therefore, how the apostle's words are to be understood consistently with the dominant teaching of reason and revelation on this subject, there can be no doubt that he would conform his averments to those of Christ. These, we have already seen, when considered in the letter, announced, in some cases, the resurrection of the wicked as well as that of the righteous. How his language is to be interpreted in accordance with truth, we have previously endeavored to show. The same principles that apply to the construction of his language must of course apply to that of the apostle. In explaining the one, we have explained the other. We have shown, if we mistake not, that our Saviour's declaration, while based upon certain familiar usages of speech to be found in the sacred writers, is, at the same time, capable of an interpretation which will not bring it into conflict with those conclusions that, on other grounds, both of Scripture and science, we cannot avoid forming. Those explanations it will not be necessary to repeat in this connexion.

ROM. VIII. 10, 11.

GR.	ENG. VERS.
Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.	And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
Εἰ δέ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.	But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Nothing is more obvious to the careful reader of this and the other epistles of Paul, than that the term 'body' is used in a somewhat figurative sense to denote not so much the physical organization in distinction from the soul, as the body considered as the seat and subject of moral corruption, and

thus set in opposition to the spiritual or renewed part of our nature. By the body's being dead, therefore, in connexion with Christ's inhabitation of it, is implied an admission, that, viewed in itself, as actuated by its native propensities, it is indeed (*μέν*) dead in trespasses and sins. As sin has its seat, in great measure, in the fleshly appetites, and as those reign supreme in the body by its inherent depravity, the body, considered in this light, may be regarded as dead—dead *δι' ἁμαρτίαν, because of sin.* But in the regenerated, 'the spirit,' the immortal part, being renewed by the Holy Ghost, which Christ imparts, is endowed with a principle of true life, *διά δικαιοσύνην, because of righteousness,* by the working of that influence which is imparted in the new birth. This principle of divine life, thus infused into the soul which inhabits a body morally dead, will gradually work outward from its centre, and quicken that body also with a divine vitality. For as this principle of life flows from Him who "hath life in himself," and who gave such a demonstration of its efficacy in raising up Christ from the dead, the supposition is perfectly easy, that the same power is competent to a complete spiritual quickening of the whole man in his saints, so that they shall stand before him as in the highest sense *alive,* soul, spirit, and body. The text is therefore entirely analogous with Col. 2. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The idea of any allusion to a physical resurrection is opposed by the following considerations:

(1.) The quickening here spoken of is evidently one that is effected by the agency of the Holy Spirit. But a literal resurrection of the dead, even supposing it taught at all, is not elsewhere attributed to the Spirit. He is represented as the author of the present spiritual life of the saints, but not of their future physical life.

(2.) The phrase *θνητὰ σώματα, mortal bodies,* cannot fairly be interpreted to mean the same as *νεκρὰ σώματα, dead*

bodies, which yet it must be, if the doctrine of the literal resurrection is here taught. By 'mortal' is signified, not *dead*, but *tending to death, subject to death*. On the theory assumed, the apostle is in reality made to say, 'God shall raise to life your living dead bodies,' which is of course an idea too extravagant to be for a moment admitted.

(3.) This interpretation destroys the continuity and coherence of the apostle's discourse. It supposes him abruptly to break off from a connected series of remarks relative to walking not after the flesh, but after the spirit, to leap onward to the resurrection of the dead, and having simply glanced at this, to return as suddenly and resume the thread of his argument. This is, to say the least, a very violent supposition.

As, therefore, all the exigencies of the context are answered by understanding the reference to be to the spiritual quickening of the body, by the vitalizing influence of the Holy Ghost, in the present life, we are constrained to reject any other construction of the passage. In this we are happy to perceive that Mr. Barnes (*in loc.*) concurs. After expressing his belief that it does not refer to the resurrection of the dead (i. e. of the body), he remarks: "I understand it as referring to the body, subject to carnal desires and propensities; by nature under the reign of death, and therefore mortal; i. e. subject to death. The sense is, that under the gospel, by the influence of the Spirit, the entire man will be made alive in the service of God. Even the corrupt, carnal, and mortal body, so long under the dominion of sin, shall be made alive and recovered to the service of God. This will be done by the Spirit that dwells in us, because that Spirit has restored life to our souls, abides with us with his purifying influence, and because the design and tendency of his in-dwelling is to purify the entire man, and restore all to God. Christians thus in their bodies and their spirits become sacred. For even their body, the seat of evil passions and desires, shall become alive in the service of God."

V. 22, 23.

GR.	ENG. VERS.
Οἴδαμεν γάρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.	For we know that the whole creation groaneth, and travaileth in pain together until now:
Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σωμάτος ἡμῶν.	For not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The 'adoption' here mentioned as the object of the intense expectancy of the saints who had the first-fruits of the Spirit, is undoubtedly their *manifested sonship*, or what is called before, v. 19, in express terms, *the manifestation of the sons of God*. The 'redemption of the body' evidently indicates a state identical with that of this *acknowledged adoption* which is in reserve for the heirs of the kingdom. This is to be the realized consummation of the Christian's hopes, that to which they are all to come as one redeemed, regenerated, sanctified *body*. It is their *common* inheritance; and as the church is often spoken of as a *body*, of which Christ is the presiding head and the pervading life, we perceive nothing incongruous in the idea that this collective body of the saints is here intended by Paul. Certain it is, that there is a difficulty, on every other explanation, of accounting for the use of the singular number in this connexion. Why, if the common view be well founded, does he not say 'redemption of our *bodies*' instead of 'redemption of our *body*?' This may appear at first blush a criticism of little weight, but we are persuaded it is one of prime importance, and that we are entitled to demand some rational solution of the problem involved in the phraseology. Nothing certainly would be more natural than the use of the plural if he were speaking of the physical resurrection of believers. As it is, we cannot doubt that the term is to be

taken in a collective sense, for the spiritual or mystical body of Christ, the whole aggregate of believers; so that 'our body,' in this connexion, is merely another phrase for *the body to which we belong*. We believe, moreover, that the apostle in adopting the phraseology had his eye on the parallel expression in Is. 26. 19: "Thy dead men shall live, together with my (i. e. our) dead body shall they rise." But it does not follow that he intended by such a tacit reference to suggest the true exposition of that text. This we have endeavored to unfold on a previous page. We are unable, therefore, to regard the present passage as countenancing the theory of *the resurrection of the body*.

2 Cor. V. 2–4.

GR.	ENG. VERS.
Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν το ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,	For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
Εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοι εὑρεθησόμεθα.	If so be that being clothed, we shall not be found naked.
Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.	For we that are in this tabernacle do groan being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Several points having an important bearing on our theme disclose themselves in this passage. In the first place, it cannot be doubted that the 'house from heaven,' for which the apostle longed, is the same with the 'spiritual body' of which he speaks 1 Cor. 15. 44. Mr. Barnes indeed remarks of the opinion maintained by some expositors, that it refers to a 'celestial vehicle' with which God invests the soul after death, that "the Scripture is silent about any such celestial vehicle." But the Scripture is certainly not silent about a 'spiritual body,' and if this is not a 'celestial vehicle,' what is it? It cannot be a body of flesh and blood, and

though the phrase may involve an idea of something, the interior nature of which we cannot at present understand, yet we see not but the phrase itself is entirely proper in this application. It is, at any rate, the very unanimous judgment of commentators that the 'house from heaven' is the resurrection-body, whatever that be; and that the change here alluded to by the apostle is the same with that by which 'the corruptible puts on incorruption.'* Nor is it undeserving o notice that the apostle here uses the present tense ἔχομεν, *we have*, and not the future, *we shall have*.

Secondly, it is clear, we think, that Paul expected to be clothed upon with this heavenly house *as soon as he left the material body*. This is evident from the whole strain of his discourse, but especially from v. 6, 8: "Knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and present with the Lord." What other inference can we draw from this, than that he expected at once to assume that celestial tenement which would capacitate him for 'being with Christ?' that is, having a body "fashioned like unto his glorious body," as Moses and Elijah certainly had when they appeared with him upon the holy mount. If he did not anticipate an immediate entrance at death into the beatific presence, where did he expect to be? Did he count upon a long interval of dormant and unconscious repose before he awoke to the felicities of heaven? Did he believe the soul would sink into a dreary lethargy of centuries or chiliads in duration, while the body was mouldering away in the dust and passing into unnumbered new relations? This, surely, would not be to be

* No one can fail to be struck with the *evangelical* tone of Cicero's language on a similar subject, in his Tusculan Questions:—"posse animos, quum e corporibus excesserint, in cœlum, quasi in domicilium suum, pervenire," *that souls may, when they have forsaken their bodies, come into heaven as into their own domicil.*

absent from the body. It would rather be to be *with* the body, if the soul is so entirely united with its destiny, that it sleeps with it in the grave, and only awakes when it awakes. Yet, even upon this ground, how great the absurdity of the soul's having an unconscious lodgment in the perished body! Should it be said that Paul hoped indeed to be at once with the Saviour in his disembodied spirit, we would then inquire to what purpose he speaks of being 'clothed upon,' when unclothed of his present tabernacle, if such an investment were not a necessary preliminary to his being with Christ? On every hand, then, we see the difficulties that cluster about the theory of a long interval between death and the resurrection. On the theory we advocate, they vanish at once. As our Saviour said, Mark 14. 58, in speaking of his resurrection, "I will destroy this temple that is made with hands, and in three days I will build another *made without hands*," which must certainly refer to his spiritual body in contradistinction to his natural, so also the 'house from heaven *not made with hands*,' for which the apostle longed, was to be immediately assumed; for we have already seen that the view we are maintaining brings the resurrection of Christ into the most signal conformity with that of his people. Not only are their vile bodies to be fashioned like unto his glorious body, but as the transition, in his case, from the one into the other was immediate, so likewise is it to be in theirs. This construction relieves the present text from all embarrassment, while no other does. Nothing is more clearly asserted in the compass of the whole Bible, than that he that believeth in Christ shall *never die*, and that whosoever heareth and keepeth his sayings shall *never see death*—declarations, as far as we can perceive, utterly at variance with the idea of a suspended consciousness of an indefinitely long duration. But if the *man* lives, does he not live in his house which is from heaven, and is not this the resurrection-body? Was not the angel who appeared to John, Rev. 22. 9, and

declared himself to be one of his "fellow-servants and of his brethren the prophets," clothed in such a body? And if he, why not others?

V. 10.

GR.

Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν.

ENG. VERS.

For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The original, 'for we must all appear' (*τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ*), means properly, *we must all be manifested.* The idea conveyed is something more than that of the simple fact of our *standing* or *being presented* at the judgment-seat of Christ. It implies the *development* which then is to be made of character, as the ground of retribution. But as to the general bearing of the text upon the subject before us, we shall first adduce the remarks of Locke, in his reply to the Bishop of Worcester. "The next text your lordship brings, to make the *resurrection of the body*, in your sense, an article of faith, are these words of St. Paul, 'For we must all appear before the judgment-seat of Christ,' &c. To which your lordship subjoins this question: 'Can these words be understood of any other material substance, but that body in which those things were done?' A man may suspend his determining the meaning of the apostle to be, that a sinner shall suffer for his sins in the *very same body*, because the apostle does not say that he shall have the *very same body* when he suffers, that he had when he sinned. The apostle says indeed—'done in *his* body.' The body he had, and did things in, at five or fifteen, was no doubt *his* body, as much as that which he did things in at fifty, was *his* body, though his body were not the *very same body* at these different ages. And so will the body which he shall have after

the resurrection be *his* body, though it be not the *very same* with that which he had at five, or fifteen, or fifty. He that at three-score is broke on the wheel for a murder he committed at twenty, is punished for what he did in *his body*, though the body he has, i. e. *his* body at three-score, be not the same, i. e. made up of the same individual particles of matter that that body was which he had forty years before. When your lordship has resolved with yourself what that same immutable 'he' is, which, at the last judgment, shall receive the things done in *his* body, your lordship will easily see that the body he had when an embryo in the womb, when a child playing in coats, when marrying a wife, and when bed-rid, dying of a consumption, and, at last, which he shall have after the resurrection, are all of them *his* body, though neither of them be the *same body*, the one with the other." p. 171.

This, it is true, touches exclusively, though very pertinently, the question of the *identity* of the body before and after the resurrection, and we rather infer that Mr. Locke held to the resurrection of a *material* body, while he strenuously contended that no arguments from Scripture or reason could prove it to be the same body. We leave his opinion on both points to carry their own weight to the mind of the reader. For ourselves, we have only to say, that we perceive in the text no allusion to the *resurrection of the body;* and with any thing else that may be taught by it we have at present no concern. He that has sinned or obeyed in the material body may properly be rewarded or punished in the spiritual body; as it is in that that the true *personality* of every one resides. The idea that the *present body* must necessarily share in the punishment of the sins which it was instrumental in committing, is one that receives no countenance from the decisions of a sound reason. The body, as such, is no more capable of suffering than the sword, the pistol, or the bludgeon, with which the murderer may have taken the life of a fellow-being. Sensations, it is true,

are received *through* the body, but the body is no more the seat or subject of them, than the telescope is the subject of vision. Even in the present life, it is the spiritual body which feels the sensations of pleasure or pain. How much more in the life to come!

1 Thess. IV. 13–17.

GR.	ENG. VERS.
Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.	But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
Εἰ γὰρ πιστεύομεν, ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ Ἰησοῦ ἄξει σὺν αὐτῷ.	For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λογῷ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυριου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.	For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
Ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ καταβήσεται ἀπ᾽ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,	For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:
Ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγήσομεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν κυρίῳ ἐσόμεθα.	Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The general scope of this passage is obviously to minister consolation to those addressed, under the grief arising from the death of Christian friends. It would seem that their sorrow had acquired additional poignancy from an ill-founded impression that the full felicity of the kingdom of

Christ could be enjoyed by those only who should be alive at his coming, which they, in common with the mass of Christians at that day, and the apostles themselves, anticipated as speedily to occur.* Assuming, then, this expectation of the Lord's appearing, and in the lifetime of that generation, to be true, the apostle applies himself to remove those gloomy apprehensions respecting their departed friends. He assures them that so certainly as Christ died and rose again, so those that sleep in Jesus will God bring with him; and the circumstances of this advent he then goes on to describe: "For this we say unto you by the word of the Lord," meaning that he here repeats what Christ himself had declared, Matt. 24. 30, 31, "They shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet," &c. In the general interpretation of the passage a serious embarrassment arises from the difficulty of determining the precise import of ἄξει, *will bring*. To what does this refer? Does it imply that when our Lord *descends* from heaven, with this predicted pomp and glory, he will be attended by an accompaniment of the saints who have formerly slept in him? If so, the following is perhaps the view

* The above remark is made in full mindfulness of the fact, that Paul does elsewhere in his epistles (2 Thess. 2. 2), expressly warn his disciples against the impression that the day of Christ was so near at hand as many of them were led to suppose. He assures them that the coming of that day was to be preceded by a signal apostasy and the revelation and destruction of the man of sin. But we see nothing in his language which indicates that he supposed this series of events to be of distant occurrence. There is no evidence that he personally understood the exact nature of this apostasy, or was able to judge of the time that would be requisite to bring it to a head. The announcement therefore does not, in our view, stand in the way of our general conclusion, that he, and all other Christians of that age, did anticipate a speedy com of Christ and a consummation embracing the resurrection of dead and the rapture of living saints. All that he intended, as we conceive, to intimate in the passage referred to was, that that day was not so *immediately instant* as they imagined.

which is to be deduced from the apostle's language: When the Lord comes at this crisis, he shall *bring with him* his saints who have slept in him. But here an objection would at once occur—How can they come with him, unless previously they were with him? And how can they be with him, unless they shall first have risen for that purpose? And how can they have risen, without having undergone a resurrection? And how can they have been the subjects of this resurrection, if they are yet reposing in the dust? This natural query the apostle proceeds to obviate in the sentence that follows: "The dead in Christ (i. e. those that have slept in him) shall rise first," i. e. shall rise, or shall have arisen, *previously*. That this a probable sense of πρῶτον=πρότερον, in this connexion, may be shown by an appeal to the *usus loquendi* in the following passages: Matt. 5. 24, "Leave there thy gift before the altar, and go thy way, *first* (πρῶτον, *previously*) be reconciled to thy brother," &c. Matt. 12. 29, "How can one enter into a strong man's house and spoil his goods, except he *first* (πρῶτον, *previously*) bind the strong man?" Mark 9. 11, 12, "Why say the scribes that Elias must *first* (πρῶτον, *previously*) come? And he answered and told them, Elias verily cometh *first* (πρῶτον, *previously*), and restoreth all things." 2 Thes. 2. 3, "For that day shall not come except there come a falling away *first* (πρῶτον, *previously*)." 1 Tim. 3. 10, "And let these also *first* (πρῶτον, *previously*) be proved." The evidence, therefore, may be considered strong, that this is the true sense of the term in this connexion, and the clause, being thrown in for the purpose of meeting a tacit objection, ought to have been enclosed in a parenthesis. The whole passage will then read thus: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (and the dead in Christ shall have previously arisen); then we which are alive and remain shall be caught up together with them in the clouds (ἐν νεφέλαις, *in clouds*, i. e. in multitudes, as the article is

wanting), to meet the Lord in the air." The phrase *ἅμα σὺν αὐτοῖς ἁρπαγήσομεθα, shall be caught up together with them*, means not on this view so properly that *we shall be caught up in company with them*—for how could *they* be caught up when they were already *descending* with Christ from heaven?—but simply, we shall be caught up *to be with them.*

What inference, then, more fair, than that these words, instead of teaching the resurrection of the body at the coming of Christ, teach directly the reverse? The entire stress of the argument rests upon this very assumption, that the saints who had slept in Jesus were with him in heaven, as, otherwise, how could they come with him when he descends from heaven? But if they were with him in heaven, must they not previously have arisen, in order that they might be with him and come with him? And if they come with him, must it not be in resurrection-bodies? Is it for a moment conceivable that this locomotion would be predicated of men's intellectual spirits separate from all kind of corporeity. How can such spirits be said to *come?* Surely, if the sleepers in Jesus have previously *risen*, they must exist in resurrection-bodies, and therefore must come in resurrection-bodies, as our Lord himself comes. The statement of the apostle divides the righteous, of whom alone he is here speaking, into two great classes, those who had died in Christ, and those who should be alive at his coming. These latter, he says, shall not prevent, i. e. shall not have any advantage over, the former, and therefore there was no ground for any grief at their earlier departure. The saints who had died had arisen in spiritual bodies. They had sojourned with Christ in heaven from the day of their death. They would form the glorious retinue of their descending King when he came the second time without sin unto salvation. The living saints would then be changed and caught up in multitudinous clouds to meet the Lord and his train in the air, and so should they ever be with the Lord. What intimation is there here of the resurrection of dead bodies?

"Who," says Pres. Dwight (*Serm.* 164), "are those whom God will bring with Christ at this time? Certainly not the *bodies* of the saints. . . . The only answer is, he will bring with him 'the spirits of just men made perfect.'" The allusion is probably to such passages as the following: Zech. 14. 5, "The Lord my God shall come, *and all the saints with thee.*" Jude 14, "And Enoch the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh *with ten thousands of his saints.*" With these prophetic intimations familiar to his mind, it was not unnatural that he should speak of Christ's being accompanied on his return to earth with these glorified legions of saints; and if this view be admitted as sound, it will perhaps afford the true key to his language, 1 Cor. 15. 35: "How are the dead raised, and with what body do they *come?*" i. e. not with what body do they *come up* out of the ground, but with what body do they *come down* from heaven?

The foregoing interpretation, it will be seen, depends upon the correctness of the ideaassumed in the outset, that ἄξει, *will bring*, refers to the *descent* of Christ at the era of the second coming. That this is not a violent supposition we are well persuaded; and yet, at the same time, we are constrained to acknowledge that, taken in the connexion, it does not strike one as quite so natural and obvious as that which is involved in the common rendering, which represents it as a mere continuous announcement of the order of events. There is, perhaps, a more unforced air of probability in the construction, which makes the writer to say that, as God intends to have his people ultimately with him, as well as Christ their head, so one great object of his second coming might well be represented to be to *gather home* his sleeping and living saints in one united company, the first class to be reclaimed from the power of the grave in which they had been resting, and the other to be translated, which would of course bring them into the same condition with that of the risen dead. Accordingly, in pursuing the thread of the announcement,

he may be considered as saying, that the first step will be to raise the sleepers in the dust, and invest them with their resurrection-bodies. When this is accomplished, he will immediately proceed (ἔπειτα, *then*) to work that stupendous transformation upon the living saints which shall fit them for entering into a spiritual kingdom; and this effected, both classes shall be caught together (ἅμα) in clouds, or vast numbers, to meet the Lord in the air. Our own view of the true doctrine of the resurrection would be better subserved by the other exposition, but we feel not at liberty to put the least constraint upon the out-speaking purport of any text, and therefore do not hesitate to admit that a very high degree of probability marks this latter construction. Consequently we do not refuse to abide by it.

How then, it may be asked, shall we avoid the conclusion drawn from the apostle's language in this passage, that the resurrection is to be simultaneous, and destined to occur at the second advent? Our answer will be inferred from the previous tenor of our remarks. We have already adverted to the *principle* which we regard as forming the key to this kind of diction, wherever it occurs. Christ and the apostles expressed themselves on this, and kindred topics, in language conformed to the formulas of speech to which they had been accustomed from the necessities of their Jewish birth and training. It is, in our view, impossible to divest the apostolic statements, on this subject, of their national and traditional coloring. The prophetic anticipations of that people connected the resurrection with the grand crisis of the Messiah's installation as head of his celestial kingdom. This event they undoubtedly considered as near at hand, and we see not but the present passage receives an adequate solution on this hypothesis. To our minds the evidence is conclusive, that the apostles actually anticipated the occurrence of that event in their own lifetime, and on that supposition the writer adopts, in the present text, the language appropriate to such an expectancy. If the predict-

ed coming were speedily to occur, he would be led by the general strain of the Old Testament prophecies, as traditionally interpreted, to connect with it the resurrection of the dead and the rapture of the living saints; and could he but be confirmed in this by the Saviour's declaration that that generation should not pass away till the great event of the advent had received its fulfilment? Such we deem the train of thought in the apostle's mind.

As to the *absolute truth* of the announcement, we are, as far as we can see, left to collect it from the *general tenor* of prophecy, for which we have all the advantage of a completed canon, embracing the Apocalypse, and a long course of providential events subsequently developed. The difficulty attending the common interpretation, which makes the event here described to occur at what is termed 'the end of the world,' is, that it brings it into conflict with other items in the scheme of eschatology, which are entirely inconsistent with the idea of a physical termination of the globe, and which are equally authoritative with the present oracle. The New Jerusalem state, which is evidently to be developed by gradual expansion and amelioration out of the present, and which is plainly subsequent to all accounts of the resurrection and the judgment, presents an insuperable bar to the adoption of the popular construction of Paul's language. It is obvious, then, that no view of it can stand which leaves one part of revelation at war with another. The common interpretation does; ours does not.

PHIL. III. 21.

GR.	ENG. VERS.
Ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.	Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

We have here another instance of that remarkable

usage upon which we have before commented, in which 'body' is used in the singular, whereas, on the common apprehension, we can see no reason why the plural 'bodies' should not have been employed. From repeated intimations we are assured that our resurrection-bodies are to be of the same nature with that of Christ. Of such bodies is the whole redeemed and glorified church to be possessed. A specimen of them was afforded at the transfiguration, when the bodies of Moses and Elias, the models of those of all the saints, were evidently of the same divine structure with that of Christ, ethereal in substance and clothed with a robe of light. The present we deem an announcement of a similar condition, as the prospective lot of the whole multitude of the saints in the day of their final manifestation; an event not to transpire in the natural, but in the spiritual world. Into such a state we have endeavored to show that the righteous enter individually at death, and the evidence of this must first be got rid of before we can understand the language of Paul in this text as teaching a contrary doctrine.

But, in fact, even if the words be taken as they usually are, as having reference to the change that shall pass upon the bodies of individual believers at the last day, how can it be shown that the apostle has not rather in view the *translation of the living*, than the *resurrection of the dead saints?* He expressly says elsewhere, of some whom he denominates 'we,' that "we shall not all sleep, but we shall all be changed." And this is to take place at the time of Christ's second manifestation from heaven, which we have already seen the apostle anticipated as not unlikely to occur in his own day. Now the allusion in the present passage is evidently to the same time; for he says in the preceding verse, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change," &c. How then can it be proved that this 'changing the vile bodies' does not concern the same

persons? In other words, that he speaks of *translation*, and not of *resurrection*?

2 Tim. II. 16–19.

GR.	ENG. VERS.
Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,	But shun profane and vain babblings: for they will increase unto more ungodliness.
Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νόμον ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος,	And their word will eat as doth a canker: of whom is Hymeneus and Philetus.
Οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τήν τινων πίστιν.	Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
Ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.	Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

In order to the correct understanding of this passage, it would seem to be necessary to ascertain, if possible, *what resurrection* they maintained to be already past, and on what grounds their opinion rested. But this is not an easy matter. Commentators, for the most part, intimate that the apostle, by '*the* resurrection,' means the *general* resurrection, and, consequently, the error of Hymeneus and Philetus they suppose to have consisted in affirming that the true resurrection was *the spiritual resurrection of the saints from the death of trespasses and sins.* But in this view it will be seen that the one idea is destructive of the other. The general resurrection is understood to include all mankind, good and bad, while the spiritual resurrection is the peculiar privilege of the saints of God. Such a resurrection they could not of course have substituted in their theory for a general

resurrection of the whole race. Nor, upon this supposition, could they have asserted a spiritual resurrection to be *past already;* for it could not be past till it had embraced all who are destined to be the subjects of it. But the process of spiritual resuscitation had then but just commenced; the Lord was adding to the church *daily* such as should be saved; and there is no conceivable ground on which they could have affirmed such a resurrection to be *past*. So long as a single soul remained to be brought out of darkness into light, the resurrection, thus understood, must be considered as *progressive*, and not as *past*. In the absence of any definite knowledge of what they really held on the subject—as to which all ecclesiastical testimony halts—it cannot be properly affirmed that the error charged upon their creed by the apostle is one that is chargeable also, on the same grounds, upon the view we are now advocating. This view makes the resurrection indeed to be *passing*, but not *past*. Men are not raised from the dead till they die, and they do not die till they live. It is only *past* when it has embraced the totality of its subjects.

We have now gone over all the important passages in the Gospels and Epistles usually cited as proving, either by direct assertion or plain implication, the doctrine of *the resurrection of the body*. We are not conscious to ourselves of having submitted them to any other than a fair and uncensurable exegesis. We have at least honestly endeavored to elicit the true mind of the Spirit as conveyed by them, and though we have undoubtedly made our previous inductions a criterion by which the *absolute truth* of the Scriptural dicta on the subject are to be judged, yet we conceive that we have taken no unwarrantable license in adopting this course. If our rational results are sound and impregnable, is it possible that the true sense of Scripture should be in con-

flict with them? Is not all truth of necessity in harmony with itself?

How the evidence adduced may strike the reader, we know not. To our own minds it is amply sufficient to establish the conclusion, that *the resurrection of the body is not a doctrine sanctioned either by reason or revelation, as far as we have hitherto interrogated the testimony of each.* It now remains to consider the tenet in certain other Scriptural relations, and to see how far the main conclusion is confirmed or confuted by their genuine purport. It will be seen that the fundamental principle of our interpretation recognizes the prominent influence of the Judaic Christology and Eschatology in moulding the New Testament disclosures of the sublime future. If the soundness of this principle be denied, our inferences will of course so far lose their force; but in that case it will certainly be admitted as a fair requisition, that the denier should show, upon adequate grounds, that the Jewish church was, as a body and in all ages, mistaken in the sense of their own prophecies. That they mistook the *person* of their expected Messiah, is admitted, but that they equally mistook the *fortunes* and *issues* of the kingdom which he was to establish, is not admitted. The great work of the Christian interpreter is to show that the main Messianic anticipations of the Jews are and are to be actually fulfilled in Jesus of Nazareth.

CHAPTER IX.

The Resurrection viewed in Connexion with the Judgment.

It is by no means improbable that the conclusions to which we have come, and which we have so distinctly propounded in the foregoing pages, would meet with a far readier assent on the part of our readers, were it not for their apprehended conflict with the clear teachings of Scrip-

ture in respect to what is termed 'the final judgment'—'the day of judgment'—'the judgment of the great day,' &c., as it is variously denominated. The intimations of this august event are deemed so clear and unequivocal in themselves, and so indissolubly inwrought into the texture of those announcements which predict the resurrection, that it is at once assumed, that whatever process of reasoning or exposition goes to modify our established views of the one, must necessarily bear with equal weight upon those of the other. This is undoubtedly true. The whole system of Scriptural Eschatology, though made up of distinct or distinguishable parts, is yet so framed into a compact and symmetrical whole, that no one portion of it can be in any way dislocated from its fixed junctures and attachments, without affecting the integrity of the entire fabric. If the anticipated judgment really coincides, according to the true tenor of revelation, in point of time with the resurrection, and the real resurrection ensues immediately at death, then all argument is useless either in support or in denial of the fact, that each individual soul must be, in effect, judged as soon as the spirit leaves the body. Our sentence, in truth, is passed before our graves are dug. And that such a fact must have a most decided bearing upon the tenet of a general judgment, to be held at some particular epoch of time or eternity, is obvious at a glance. Still it is very possible that this altered view may be the true one. If adequate evidence has been adduced that the resurrection, upon accurate inquest, actually expands itself into an unfolding process, covering the lapse of successive generations, it is far from inconceivable that the judgment, when submitted to the same rigid test, may present itself under the same aspect; and that, too, without losing any portion of its power as a great moral sanction under the divine administration. Constituted as men are, the idea of a *final adjudication* ordained to sit upon the conduct of all mankind in the present life, is, indeed, in every view, an indispensable element in

our conceptions of the rectoral dominion of Jehovah over accountable creatures, nor can any system of interpretation be correct which would go to abolish this conviction from the human mind. At the same time, we are equally firm in maintaining, that the inward demand for such a retributive adjustment, created by our moral instincts and rational deductions, is satisfied in the anticipation of the simple fact, that such an equitable award shall really be made upon our entrance into the world of spirits; and, moreover, that it shall result from *necessary law*, rather than *arbitrary appointment*. The moral power of the doctrine of a 'judgment to come,' does not truly rest so much upon the imagined form or concomitants of the process, or upon its being held upon the *assembled* multitude of its subjects, at a particular time or place, or as marked by certain forensic solemnities, as *upon its bearing upon individual character and destiny*. We do not doubt, indeed, that the impressiveness of such an anticipated futurity is, to the mass of men, materially enhanced by the array of that awful imagery with which the scene of judgment, from its Scriptural presentation, is usually associated in their minds. But we are still unable to resist the conclusion, that *the essence of judgment is adjudication*, and that this is independent of time, place, and circumstance.

And here, by way of taking off any thing of a startling air that may pertain to this position, let it be remarked, that whatever systematic theory we may have adopted on the subject, it is, nevertheless, certain that the current sentiments of all Christians do, in fact, involve substantially the same belief. No article of any creed in Christendom is more universally or unhesitatingly held than that each individual enters at death upon an eternal state of retribution. According to the prevailing moral character in which he makes his exit from the body, he either soars an angel, or sinks a fiend. Lazarus died, and was carried by angels to Abraham's bosom. The rich man also died, and in hell lift-

ed up his eyes being in torment. *This is a virtual judgment.* No force of reasoning can rebut, no gloss of rhetoric can sophisticate, the self-evident position, that an act of the divine adjudication which seals to the joys of heaven or the woes of hell a departing spirit, is as truly a sentence of life or death—as real an award of eternal judgment—as would be that which should be pronounced in the thunder-tones of Sinai, from the great white throne visibly set and surrounded by circling myriads of the hosts of heaven. Consequently, no subsequent judicial sentence can be conceived as reversing that which is in effect passed at the instant the soul leaves the body; nor can the object of such a general assize as is usually understood to be announced under the title of the 'general judgment,' be to enact *de novo* a process which has really been accomplished upon each individual of the race as he entered, in his turn, the world of retribution.

We believe there are very few minds to which the inquiry has not suggested itself, For what purpose are the souls of the righteous and the wicked, after subsisting for ages in heaven and hell, to be reclaimed from their mansions of bliss or wo, and summoned together before the dread tribunal of Jehovah, there to receive a sentence which assigns them, respectively, to the same lot in effect with that upon which they had entered in the day when "God took away their breath?" And who, that has proposed the question, has ever received to it a perfectly satisfactory answer? We know, indeed, that the inward interrogations that arise on this score are usually *silenced*, rather than *solved*, by reference to certain vague analogies which it is supposed may obtain in this matter, drawn from the forms of judicial procedure among men, by which the culprit is often imprisoned before he is formally tried, and, after being tried, before he is executed. But on the ground of this species of analogy—the application of which to the case of the *righteous* is not very obvious—we are forced to the admission of an interval of *imperfect retribution* for which it is difficult to find any warrant in the

Scriptures, and which appears to lead by very natural, if not inevitable, steps, to some kind of *intermediate state* very nearly akin to that of *purgatory*, and upon which, in fact, there can be little doubt that the doctrine of *purgatory* has been actually built.

At the same time it is impossible to blind our eyes to the fact, that the word of inspiration is so constructed as to give the anticipation of a judgment to come all the moral force pertaining to an august solemnity to be held in the presence of the assembled universe. Whatever esoteric interpretation may be embraced, we are still safe in adopting the Scriptural mode of presentation in all our pulpit references to this event. Nor is it by any means clear that the *essential truth* of the doctrine may not, in one sense, involve all the substantial elements which ordinarily enter into our ideas of the 'general judgment.'

We do not question that ends worthy of infinite wisdom may dictate the ordainment of some grand crisis in the moral history of the universe, for the purpose of *revealing*—of *making manifest*—in some illustrious way, the righteous *grounds* of a judgment already passed. Nor, as we have before intimated, do we see any thing incongruous in the idea, that the word of inspiration may be so framed as to create the impression, that both the resurrection and the final award may concentrate themselves to this great epoch, simply from the fact that their *realized results* shall then be more signally divulged to all orders of intelligences. At the same time we are equally firm in the confidence, that as the doctrine of the resurrection gradually discloses itself under a phasis different from that of the strict import of the letter, so also will that of the judgment. A multitude of particular passages in which the mass of the Christian world have for ages read the announcement of a simultaneous judgment, will inevitably, when brought to the test of the *general tenor* of revelation, yield another sense, and one which shall imperatively command assent, as soon

as it is fairly exhibited. This *general tenor* of the Scriptures, on this subject, may doubtless be ascertained, and this we shall attempt to do with a sole and simple regard to truth, free from the consciousness of favoritism to any particular theory which may justly be deemed the result of "private interpretation."

The principle which lies at the bottom of our expositions is, *that the New Testament teachings on this theme are but the expansion of the Old, and that although the New Testament does frequently recognize, without expressly contradicting, the erroneous interpretations put by the Jews upon the Old Testament, yet the* ABSOLUTE TRUTH *of the disclosures is capable of being ascertained from the* GENERAL TENOR *of the whole.* If the soundness of this principle is admitted at the outset, we shall find ourselves furnished with a key to some of the deepest mysteries involved in the words of Christ and his apostles.

In prosecuting the inquiry, the first point that claims attention is the true origin of that peculiar form of the expectation of a great 'day of judgment,' which stands forth so conspicuously in the gospels and the epistles, and on this head we adopt without hesitation the view of Mede, given in the following extract (*Works*, p. 762): "The mother-text of Scripture, whence the church of the Jews grounded the name and expectation of the *Great Day of Judgment*, with the circumstances thereto belonging, and whereunto almost all the descriptions and expressions thereof in the New Testament have reference, is that vision in the seventh of Daniel, of a session of judgment when the fourth beast came to be destroyed; where this great assizes is represented after the manner of the great *Synedrion* or *consistory* of Israel, wherein the *Pater judicii* had his *assessores*, sitting upon seats placed semicircle-wise before him, from his right hand to his left. 'I beheld (says Daniel, v. 9) till the thrones or seats were pitched down (namely, for the senators to sit upon; not 'thrown down,' as we of late have it), and

the Ancient of days (Pater consistorii) did sit, &c., and (subaude, *understand*) I beheld till the judgment was set (that is, the whole Sanhedrim), and the books were opened.'— Here we see both the form of the judgment delineated, and the name of judgment expressed, which is afterwards yet twice more repeated, vv. 21, 22, and v. 26. From this description it came that the Jews gave it the name of דִּין יוֹם and יוֹם דִּינָא רַבָּא, *the day of judgment*, and *the day of the great judgment;* whence, in the epistle of St. Jude, v. 6, it is called *κρίσις μεγάλης ἡμέρας, the judgment of the great day.* From the same fountain are derived those expressions in the Gospel, where *this day* is intimated or described; 'The Son of man shall come in the clouds of heaven;' The Son of man shall come in the glory of his Father with his holy angels,' forasmuch as it is said here, v. 1, 'Thousands and thousands ministered unto him,' &c., and that Daniel saw, v. 13, 'One like the Son of man coming with the clouds of heaven, and he came unto the Ancient of days, and they brought him (or, placed him) near him,' &c.— Hence St. Paul learned that 'the saints shall judge the world,' because it is said that 'many thrones were set,' and v. 22, by way of exposition, that 'judgment was given to the saints of the Most High.'"

Of the soundness of this view we are fully persuaded, although we differ from the author as to the time of the *commencement* of the 'great judgment,' which he makes to be yet future, at the time of the destruction of the fourth or Roman beast, while we refer it to the commencement of the Gospel kingdom established at our Lord's ascension. *The judgment runs parallel with the kingdom.* Indeed, the very term 'judge,' in Scriptural usage, implies as truly the exercise of the *royal* as of the *judicial* prerogative. The oracle of Daniel announces the coming of the King and the setting up of the kingdom of the saints, and nothing is clearer from the tenor of the prophecy, than that the judgment there spoken of is one that is to be prolonged over an extended

tract of centuries, as one form of the kingly sovereignty which the Messiah, in conjunction with his saints, is to exercise during the whole period of the prevalence of the antagonist dominion of the fourth Beast, and the Little Horn. This, therefore, is 'the great judgment,' or 'the great day of judgment' of the Scriptures of truth—a protracted process flowing on in parallel duration with the whole period of the Christian dispensation. In the treatise of R. Menasseh Ben Israel, "De Resurrect. Mort." p. 254, the author, commenting on Is. 2. 12–17, "For the day of the Lord of hosts shall be upon every one that is proud and lofty," &c., remarks: "It is not to be doubted, as we shall demonstrate in the sequel, that by the יוֹם יְהוָה, *day of the Lord*, the prophet intends *the day of judgment*, which is otherwise called *the day of the resurrection of the dead*." Again, in another part of the same treatise (Lib. 3. c. 2), he says, in explaining Mal. 4. 5, "That great and terrible day of the Lord is *the day of judgment, which shall be conjoined with the resurrection*."

It will here be expedient to remount somewhat farther back into biblical antiquity, and to show that even the announcements of Daniel himself are but the echo of the leading purport of the Old Testament oracles prior to his time, and the result of the inquiry will be found to bring us to still clearer apprehensions of the meaning of the term 'judgment' in its Scriptural relations.

It is never to be forgotten that the grand burden of Old Testament prophecy is *the Messianic kingdom*. It is to the establishment, the advancement, the universal prevalence, and the essential glory of this kingdom, that the ancient predictions, as with lines of light, continually point. Among the features by which this kingdom, as administered by its exalted Theanthropic king, was to be distinguished, that of 'judgment' stands conspicuous. But the sense of the term in this connexion must evidently be determined by a recurrence to the *usus loquendi* of the sacred writers, and from

this it will appear that *judging* is but one branch or form of *reigning*. The prerogatives of *ruling* and *judging* centre in the same person, and form scarcely a different department of the same office. The original Heb. שָׁפַט *shâphat*, is defined by the lexicons *to judge, discern, determine, order, direct, regulate, govern*, and its Greek equivalent κρίνω, is often used with the same latitude. Thus, 1 Sam. 8. 20, "We will have a *king* over us, that we also may be like all nations, that our king *may judge us* (יִשְׁפְּטֵנוּ);" i. e. may exercise kingly authority over us. So the *Judges*, Gideon, Samson, Jephtha, and others, that presided over Israel prior to the reign of Saul, not only officiated *as* judges, but also, in a more general manner, as *rulers, deliverers, protectors, avengers* of the chosen people, in which character they are doubtless to be regarded as *types* of Christ in the exercise of his *royal dignity*. The leading predictions concerning him clearly evince that *judgment* is essentially connected with the *princely rule and government* with which he was to be invested, and they carry with them also the implication that this is to be *a continued office among or over the nations which are to be brought into subjection to his authority*.

In the citation of the following passages from the Psalms, we take for granted their Messianic application. This will be denied only by those who are largely leavened with the German skepticism on this subject, and though we should not hesitate, under other circumstances, to meet the full force of the argument on the proper field, yet we cannot deem it here necessary, in view of the probable sentiments of a majority of our readers. They, we presume, will not refuse to grant that the Psalms abound with incessant references to the Messiah, which are not expressly certified as such by the New Testament writers. In the following, which we deem of this class, the implication runs all along through them, that the judgment or righteous government spoken of, *is to be exercised among men on earth, and not in another world.* Ps. 82. 8, "Arise, O God *judge the earth*, for thou shalt

inherit all nations." Ps. 96. 13, "For He cometh, for he cometh *to judge the earth;* he shall *judge the world* with righteousness, and the people with his truth." Ps. 98. 9, "For the Lord cometh *to judge the earth;* with righteousness shall he *judge* the world, and the people with equity." This, as appears from the context, v. 4, refers to a period when "all the ends of the earth have seen the salvation of God," which certainly conducts us to the Gospel dispensation. Ps. 9. 8, "He shall *judge the world* in righteousness, he shall *minister judgment* to the people in uprightness." Ps. 67. 4, "O let the nations be glad, and sing for joy: for thou shalt *judge the people* righteously, and *govern the nations upon earth.*" Ps. 72. 1, 2, 4, "Give the king thy *judgments*, O God, and thy righteousness unto the king's son. He shall *judge* thy people with righteousness, and thy poor with judgments. . . . He shall *judge* the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Isaiah, Jeremiah, Micah, and other prophets, reiterate the same testimony. Mic. 4. 3, "He shall *judge among many people*, and rebuke strong nations afar off." Is. 11. 3, 4, "He shall not *judge* after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he *judge the poor*, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Jer. 23. 5, "Behold, *a king* shall reign and prosper; and shall execute *judgment* and justice in the earth."

In all these passages, which are but specimens of multitudes of others of similar import, we read the clear preintimations of one grand character of the Messiah's reign. It was to be a dispensation of *judgment;* even as Christ himself says,—"The Father hath given him *authority to execute judgment.*" And again, John 5. 22, "The Father *judgeth* no man, but hath *committed all judgment* to the Son." As then the setting up of the kingdom of the Son of

man was, in fact, the commencement of this grand process of *judgment*, which was to run parallel with its duration; therefore, our Lord, in immediate prospect of that important era, declares, John 12. 31, "Now is the *judgment of this world*; now shall the prince of this world be cast out;" i. e., this judgment is just upon the eve of entering on its accomplishment. This is but announcing the fulfilment of the Old Testament oracles touching this feature of his administration, and the weight of the testimony is not at all abated by the fact of occasional intimations that he declined being recognized in the character of *judge*, especially in the case of the woman taken in adultery, and of the two brethren disputing about the inheritance, and when he said that he came not to judge, but to save the world. All this may be consistently explained, on the ground that it was not so properly at his *first* as at his *second* coming, that he was to enter upon the functions of this high dignity. But his second coming commenced with that new order of things which is in the main to be dated from the destruction of Jerusalem, when the *session of judgment* took its beginning, which is to be considered as continuing through the whole period of the dispensation.

In this *judicial administration* it is moreover the clear teaching of both Testaments that the saints were to share with Christ. Enoch prophesied, "Behold, the Lord cometh with myriads of his *saints* to execute *judgment* upon all." David says, Ps. 149. 5–9, that to '*execute the judgment written* is an honor which *all the saints* are to have.' Isaiah also says, ch. 32. 1, "Behold, a king shall reign in righteousness, and *princes shall rule in judgment*." Thus, too, in the passage already quoted from Daniel, "*judgment* was given to the *saints* of the Most High," and upon this is founded the express declaration of Paul, 1 Cor. 6. 2, 3, that "the *saints shall judge* the world." Nothing else than this is implied in Rev. 2. 26, where it is said of the saints that overcome, that they shall "have power over the nations, and

they shall rule them with a rod of iron; as the vessels of a potter shall they dash them in pieces."

Now we deem the evidence decisive, that this economy of 'judgment' was to commence synchronically with that predicted 'coming' of Christ which is so splendidly set forth in the vision of Daniel above referred to, where the Son of man receives his kingdom from the Ancient of days. But let it be borne in mind that this "coming of the Son of man in the clouds of heaven" announced by Daniel, is *precisely the same coming* with that announced by our Saviour in the Gospels, especially Mat. 16. 27, 28: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." So again, Mat. 24. 34: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." So also, Mat. 10. 23: "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."* We hold it to be utterly impossible, upon fair canons of interpretation, to divorce these predictions of Daniel and of Christ from a joint reference to one and the same coming, and that too a coming that was to be realized *in its incipient stages* at the destruction of Jerusalem.† We are satisfied, indeed, that that event

* The words of Mark, ch. 8. 38, when viewed in the connexion, may perhaps admit the construction which Lightfoot puts upon them: "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, and of the holy angels." This Lightfoot understands as implying that the threatened punishment should come upon the men of *that* generation. "He suggests, with good reason, that his coming in glory should be in the lifetime of some that stood there."

† "The true solution of the difficulty seems to consist in a close attention to the word which is supposed to indicate the *complete fulfilment* of the prophecy in that generation. The original expression for the

did not *exhaust* the import of this pregnant prophecy. We doubt not that it embraces a grand series of events—a dispensation, in fine—extending through the lapse of hundreds of years, down to the period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. But the *commencement* of this train of occurrences is to be dated from the destruction of Jerusalem. Then it was that the 'great judgment' commenced, because then the 'kingdom of the Messiah' took its *open* and *manifested* rise, though in strict chronology it is to be dated from the ascension. The 'judgment' and the 'kingdom,' we repeat, cannot be viewed apart from each other. The whole current of ancient prediction represents them as identical, and consequently, as the 'judgment' of the nations, under the figure of the sheep and the goats in the 25th of Matthew, comes in immediate connexion with the display of the 'coming and kingdom' that is synchronical with the overthrow of Jerusalem, there is, we conceive, no alternative from the conclusion, that that judgment commenced at that time, and has been going on ever since.

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clause 'till all these things be fulfilled,' is ἕως ἂν πάντα ταῦτα γένηται. Now the most proper and original signification of the verb γίνομαι is not *to be completely fulfilled*, as it is rendered in the passage before us; but it rather signifies *commencement running into subsequent continuance of action*. Accordingly the strict rendering of the clause we are now considering ought to be, 'this generation shall not pass away till all these things shall be, i. e. *shall be fulfilling*, or, *shall begin to be*.' In confirmation of this reasoning, it may be observed, that the phrase ἃ δεῖ γενέσθαι ἐν τάχει, in Rev. 1. 1, is explained on the same principle by Vitringa, Doddridge, Woodhouse, Dr. Cressener, the Jesuit Ribera, and others. So in Mat. 8. 24, Σεισμὸς μέγας ἐγένετο does not signify that *the storm was over*, but *was begun*. In Mat. 8. 16, we have the words ὀψίας δὲ γενομένης, *the evening being* COME; in Mark, 6. 2, γενομένου σαββάτου, *the Sabbath being* COME. John 8. 58, πρὶν Ἀβραὰμ γενέσθαι, *before Abraham* WAS BORN. John 13. 2, δείπνου γενομένου, according to our version is rendered *supper being* ENDED; but according to Whitby, Doddridge, Macknight, Schleusner, &c., *supper being* COME." *Cunninghame on the Apocalypse*, p. 313.

We are well aware how widely diverse is this view from that which is generally entertained, and how naturally the query will arise; 'Where then is any mention in the New Testament of a general judgment, if not here?' To this interrogatory every one must find an answer for himself, as our object is to trace the origin of the expectation to its genuine source, and to fix the true sense of certain prominent passages which have indeed usually been regarded as referring to it, but which appear to resolve themselves into an entirely different application. If our construction of these passages is not acceded to, it will devolve upon the dissentient to propose some solution that will justify the consistency of a *hiatus* of two thousand years between the 24th and 25th chapters of Matthew's Gospel, and that too when the connective τότε, *then*, evinces to demonstration that the whole prophecy contained in these two chapters flows on in one uninterrupted series. For ourselves we see no possibility, under the guidance of sound hermeneutics, of avoiding this construction, and for the sake of the consistency of revelation, we rather rejoice in the necessity that is laid upon us, as it entirely harmonizes the general scheme.

Let us once more recite our grand assumption, viz., that the basis of the New Testament doctrine of a general judgment is the above quoted prediction of Daniel, announcing at once the *reigning* and *judging* supremacy of Jesus Christ in that kingdom which was established at his ascension, and which constitutes what is familiarly known as *the Christian dispensation*. If this assumption be well founded, our conclusion is irresistible, whatever conflict it may engender in our previous notions. Nor can it be denied, without denying at the same time a canon of paramount importance in the interpretation of the New Testament, viz., that whatever relates to the distinguishing functions of the Messiah, in the administration of his kingdom, is built directly upon the Old Testament announcements to that effect. There is certainly no principle of exposition in

reference to the New Testament more valid than that it unfolds the true sense of the Old. The more perfectly we can identify the two, the nearer do we come to the sound interpretation of both. As to Daniel's judgment being a type, a prefiguration, of a general judgment at the end of the world, to say nothing of the unscriptural sense hereby ascribed to the phrase 'end of the world,' the theory will be seen to vanish at once into thin air when it is recollected, that this very oracle of Daniel is itself the grand support of such a judgment. Not indeed but that there are numerous allusions interspersed through the New Testament to a great judgment, but they will be found upon investigation to be, in the main, mere off-shoots from the parent stock of prediction in the present passage of the Old Testament prophet. So when this prophecy of Christ is appealed to as a proof of a day of general judgment, it is forgotten that it is the designed explanation of a prophecy which does *not* refer to such a judgment, but to an elongated judicial process which flows on commensurate with the kingly dominion of the Messiah in this world. One will be surprised to find to what an extent this *circular* argumentation prevails on this subject.

The judgment then, above alluded to, of the sheep and the goats, in which there is not a syllable of the resurrection, we affirm to be a prolonged process of judgment going on from age to age in the boundaries of the Christian kingdom or church, the result of which is to discriminate between the true and the nominal disciples of Christ, each of which according to his character is dismissed at death to his eternal award in the world of retribution. This will fully account for the *rule of judgment* which is there brought to view,—viz., the doing good to the disciples from a principle of love to the master—and nothing else will. The apostle is clear in the assurance, Rom. 2. 12, that "they who have sinned without law, shall be judged without law;" but love to God *and our neighbor* is,

according to Christ, the very essence of the law. This, therefore, becomes necessarily the rule of judgment with those who had the law.

Of the justness of this interpretation we now attempt still farther proof. "When the Son of man shall come in his glory, and all the holy angels with him." We have already adduced evidence that the same language is applied to the coming at the destruction of Jerusalem, when this process of judgment may be said to have more signally commenced. Our Lord, in announcing that event, says, Mat. 16. 27, "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works;" i. e. shall institute a process of judgment. Can there be a doubt that these expressions describe the same event and the same time? But the time is the lifetime of that generation: "Verily I say unto you, there be some standing here *which shall not taste of death till they see the Son of man coming in his kingdom.*" The use, however, of the present participle 'coming' seems to carry with it an implication of an *incipient* coming, which was to be indefinitely extended in its duration. Indeed a leading designation of Christ is *ὁ ερχόμενος, the coming one*, i. e. he who continues to come by his power and providence from age to age. But his *judging* runs parallel with his *coming*, as will fully appear in the course of our comments.*

"Then shall he sit upon the throne of his glory." According to the common view of this passage, the 'sitting' here mentioned is a temporary act for the accomplishment of a temporary purpose. Our ordinary ideas of judgment are drawn from the judicial usages among men, where tribunals are set and occupied during *terms*, which being completed, the judge retires to resume his duties again at

* We wave the citation of a great many passages in proof of this sense of the 'coming' of Christ, from the fact that we have gone so fully into the argument in our exposition of the 7th of Daniel in the pages of the 'Hierophant.'

another time or another place, according to a fixed routine. But this is entirely contrary to the prevailing sense of the word *sit* (*καθίζει*) here employed. This denotes a *permanent* and not an *occasional or transient* sitting.* Thus in the passage in Daniel, on which the whole train of the present prophecy is built, and to which it alludes, we are informed, ch. 7. 10, "*The judgment was set* (*κριτήριον ἐκαθίσε*), and the books were opened." This imports that the tribunal was constituted, that the designated judges permanently took their seat; and as the context makes it clear that the judgment upon the fourth Beast and the Little Horn was to be protracted through a long course of ages, it is evident that no restricted sense of the term can be admitted in this connexion. The corresponding Hebrew term to which it answers is יָשַׁב, signifying primitively *to sit*, but used in a great majority of cases for *dwelling*, *inhabiting*, *permanently residing*. Thus Judg. 9. 41, "And Abimelech *dwelt* (יֹשֵׁב—Gr. *ἐκαθίσεν*) at Arumah." 1 Sam. 23. 14, "And David *abode* (יֹשֵׁב—Gr. *ἐκαθίσεν*) in the wilderness in strong holds, and *remained* (יֹשֵׁב—Gr. *ἐκαθήτο*) in a mountain," &c. 2 Kings 25. 24, "Fear not to be servants of the Chaldees; *dwell* (שְׁבוּ—Gr. *καθίσατε*) in the land, and serve the king of Babylon."

These examples of the ordinary usage might be indefinitely multiplied, but it will be more satisfactory to see the *usus loquendi* illustrated in respect to an *official* or *authorative sitting*, whether regal or judicial. Prov. 20. 8, "A king that *sitteth in the throne of judgment* (מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא דִין—Gr. *καθίσῃ*) scattereth away all evil with his eyes." Is. 16. 5, "In mercy shall the throne be established, and he *shall sit* (יֵשֵׁב—Gr. *καθιεῖται*) upon it in truth, in the tabernacle of David, *judging* and *seeking*

* "*Sedere* intelligite *habitare*, quomodo dicimus de quocunque homine, 'in illa patria *sedit*, per tres annos,'" *understand by sitting, habitation, as we say of any one that 'he sat in that country three years.'* *Jerome Symb. ad Catechum.*, Lib. 1. p. 1388.

judgment, and hasting righteousness." A case somewhat strikingly in point occurs also in respect to *thrones:* Ps. 122. 5, "For there are *set thrones of judgment* (יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט—Gr. *ἐκεῖ ἐκαθίσαν θρόνοι εἰς κρίσιν*)," implying obviously a permanent allocation. Ps. 9. 4, "Thou *sattest* (יָשַׁבְתָּ—Gr. *ἐκαθίσας*) in the throne judging right." Ps. 29. 10, "The Lord *sitteth* (יֹשֵׁב—Gr. *καθιεῖται*) king forever." Zech. 6. 13, "And he shall bear the glory, and shall *sit* (יָשַׁב—Gr. *καθιεῖται*) and rule upon his throne." In all these cases no doubt can remain as to the import of *permanency* being essentially involved in the term. On reference to New Testament usage, we find the same sense abundantly sustained. Mat. 20. 21, "She saith unto him, Grant that these my two sons *may sit* (*καθίσωσιν*), the one on thy right hand, and the other on the left, in thy kingdom." Rev. 20. 4, "And I saw thrones, and they *sat* (*ἐκαθίσαν*) upon them, and judgment was given unto them." This is at any rate a sitting of a thousand years, whatever be the true location of that period. Mark 16. 19, "So then, after the Lord had spoken unto them, he was received up into heaven, and *sat* (*ἐκαθίσε*) at the right hand of God." This, as already intimated, we conceive to be the *same* 'sitting' and sitting upon the *same* throne with that which is spoken of in the chapter under consideration. The theory of Christ's occupying a throne distinct from that of his Father, is not, that we can find, sustained by the unequivocal evidence of a single passage. Rev. 3. 21 comes the nearest to it, but it is there declared that Christ's throne is the same with his Father's, and the saints' sitting with him upon it merely intimates that they shall be in some sense associated with him in his royal supremacy. Christ sits upon the throne of God in the administration of his kingdom both as *king* and *judge*. But this is not a throne visible to the outward eye, neither is the Judge, nor have we any evidence that either of them ever will be. On the contrary, the express intimation of Scripture is directly the reverse. Heb. 10. 12,

"But this man, after he had offered one sacrifice for sins, FOR EVER *sat down* (ἐκάθισεν) on *the right hand of God.*" This is the seat which he is permanently to occupy. From this seat he administers the 'judgment' which distinguishes his reign, and the idea of a future *personal* coming forth and manifestation on the earth is in our view entirely abhorrent to the scope of this and numerous other scriptures. A spiritual kingdom is administered by a spiritual power.

But, in order to put this point still farther beyond the reach of doubt, we will briefly advert to some of those passages which speak of Christ's 'sitting at the right hand of God,' which, if we mistake not, will be seen clearly to yield the inference, that this phrase denotes a *permanent session*, and that whatever *judgment* he exercises emanates from that very seat which he assumed at his ascension, and which he never leaves. The parent text to which they are all to be referred, occurs Ps. 110. 1: "The Lord said unto my Lord, *Sit thou at my right hand*, until I have made thine enemies thy footstool;" i. e., he was to sit *during* the whole course of events that should result in bringing all his enemies into subjection, which naturally implies a long lapse of time, as Paul says, Heb. 2. 8, "We see not yet all things put under him." That this truly refers to the Messiah, is clear from Rabbinical as well as from apostolical testimony. "R. Joden in the name of R. Chama, said, "that in the time (or world) to come God would place Messias the King *at his right hand*, as it is written Ps. 110. 1." *Midrash Tillim*, Ps. 18. 3. So Moses Haddarsan on Gen. 18: "Hereafter the holy and blessed God shall set the King Messias *on his right hand*, as it is written, Ps. 110. 1." This was an honor never promised to nor conferred upon any being but the Messiah; "For to which of his angels said he at any time, Sit on my right hand until I make thine enemies thy footstool." But our Lord could confidently say to the chief priests and elders, "I say unto you, hereafter shall ye see the Son of man *sitting on the*

right hand of power, and coming in the clouds of heaven." There are two points involved in this passage especially demanding attention. (1.) The original phrase for *hereafter* is *ἀπ' ἄρτι*, which, in the parallel passage, Luke 22. 69, is *ἀπό τοῦ νῦν, from now*, most unequivocally implying the *speedy* and *almost immediate* occurrence of the event announced. Kuinoel remarks that it is tantamount to *non ita multum post, not so long after;* and quotes an ancient scholiast, who expresses it by *μετά μικρόν, after a little.* To a competent judge of Greek nothing can be more undoubted than that our Lord here speaks of an event which was *speedily to transpire*, and that it can only be by a violent wresting of the genuine import of the words to make them refer to something that was to occur ages subsequent to the announcement. We insist with an earnestness little short of vehemence upon this sense of the phrase, as we feel at liberty, in maintaining ground that will naturally be vigorously contested, to fortify ourselves by every fair defence. The interpretation we have now proposed will be seen to be a tower of strength to our main position. (2.) The 'sitting on the right hand of power' and the 'coming in the clouds of heaven,' are evidently spoken of as *synchronical.* It is *during* the time of this *session* that our Lord *comes*, and *comes* too, in some sense, *in glory;* for in Mat. 16. 27, this same *coming* is described as a 'coming in the glory of the Father and with his angels.' The inference therefore is plainly irresistible, that, as this *regal sitting* commenced at the ascension, and as the *judicial prerogative* commences at the same time with the *regal*, of which it is in fact but another form, they must run on from that point parallel with each other, the interval between the ascension and the destruction of Jerusalem being too small to be of account in the grand scheme. But nearly with the commencing date of this session at the Father's right hand (*ἀπό τοῦ νῦν, extemplo, forthwith*), synchronizes the 'coming in glory,' at which also our Saviour expressly assures us, Mat. 25. 31, the pro-

cess of 'judgment' is to commence: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations." Now what can be more certain than that this 'sitting upon the throne of his glory,' is nothing else than the sitting at his Father's right hand, which commenced at the ascension, and which is of such a nature that he is still said to 'come' at the same time?

Obviously, therefore, neither the 'coming,' nor the 'reigning,' nor the 'judging,' can be *personal* and *visible*, but must be understood as constituting a *spiritual* and *providential administration*. Christ's sitting at the right hand of God is but his plenary investiture with the dignity and dominion pertaining to his mediatorial office; and this office, in its various departments, he continues to exercise onwards from his ascension through the different ages of the church, in its militant state on earth.* It is to the earthly and current state of the church that the Scriptures have reference in such passages as the following: Eph. 1. 19–22, "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and *set him at his own right hand in the heavenly places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come: and hath put all things under his feet, and gave him to be head over all things to his church." The inference is certainly strong from all this that the 'sitting at the Father's right hand' and the 'judgment' are synchronical, and refer to the administration of an *earthly kingdom*, and that a *per-*

* "Christ sitting at the right hand of God, is manifested and declared to be the Great Judge of the quick and the dead. Thus to *sit* doth not signify any peculiar inclination or flection, any determinate location or position of the body, but to be in heaven *with permanence of habitation*, happiness of condition, regular and *judiciary* power." *Pearson on the Creed*, Art. VI. p. 420.

sonal and *visible manifestation* is not to be understood in regard to either.

It appears, then, that the genuine import of the phrase goes clearly to establish our construction of the judgment here announced as an extended period of *judicial administration*. For surely, if our Lord actually took his seat on the throne of judgment at the time suggested, we have no reason to suppose that he has ever yet abandoned it. The judgment must still be proceeding; and this consideration solves, at once, the purport of the ensuing clause: "And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats." These 'nations' are nations in the flesh —the nations of Christendom—forming the great body of his nominal kingdom. These *nations* (ἔθνη, *Gentiles*)* are the perpetual subjects of a judgment administered by the application of the inspired word, as the great test of moral character, and which is continually discriminating between the righteous and the wicked, and assigning, with the most unerring equity, to each individual his eternal destiny. Accordingly, it is said, in the close, "And these *shall go away* (ἀπελεύσονται) into everlasting punishment, and the righteous into life eternal." What can this 'going away' import but departure from this life into the joys of heaven or the woes of hell? On what other grounds can this expression be predicated of the heirs of life? From whom—from what —do they 'go away,' but from the mortal body? It is clear, in our view, that the *terminus a quo* is the present world, where this stupendous process of judgment is all the while

* The original word occurs 164 times in the New Testament, in 93 of which it is rendered by 'Gentiles,' in 94 by 'nations, in 5 by 'heathen,' and in 2 by 'people.' The allusion is predominantly to *non-Jewish* nations. "Lxx. satis constanter עַם reddunt λαός, גּוֹי ἔθνος, Vulg. *gens;* unde etiam in N. T., τὰ ἔθνη opponuntur τῷ λαῷ Θεοῦ Ἰσραήλ, Luke 2. 32." *Gesenius.*

enacting, and from which each one is dismissed to happiness or misery, in another world, according to his predominant character. As to the 'gathering' of these nations 'together,' we fully accord with the reasonings of Dr. Duffield (Dissert. on the Proph., p. 344) on this point, however we may differ from him on others, that the term does not denote *local assemblage*. As we regard it as unquestionable, that the term 'nations' in the context refers to *nations in the flesh*—a term not applied to the *dead*, who are not judged in a *national* but in an *individual* capacity*—so as a necessary sequence to this, their being 'gathered together' does not imply a *local concourse*, but simply their being, as it were, *in full view—under the comprehensive survey*—of the Omniscient Judge. This idea is amply confirmed by the general usage of Scripture. Gen. 49. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and *unto him shall the gathering of the nations be.*" Ps. 102. 19–22, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth . . . to declare the name of the Lord in Zion, and his praises in Jerusalem; *when the people are gathered together*, and the kingdoms, to serve the Lord." Here is a gathering before the Lord while he occupies his seat in heaven, just as the nations are gathered before Christ while he sits on his throne at the Father's right hand. So, in the explicit language of Paul, Eph. 1. 10, "That in the fulness of time he *might gather together in one* all things in Christ, both which are in heaven, and which are on earth." These passages are far from implying a *local congregation*.

The view we have now presented affords, we think, the

* Rev. 20. 12, 13, "And I saw the dead, small and great, stand before God, and the books were opened . . . and they were judged *every man* (ἕκαστος) according to his works." It is evident that two entirely different judgments are here described.

true explanation of our Saviour's promise to his twelve chosen disciples: Mat. 19. 28, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel*." There is here, certainly, no reason to doubt that Christ's 'throne of glory' is the same with that before spoken of—his 'sitting' upon it is the same—the disciples' sitting upon their thrones is, chronologically, commensurate with his sitting upon his—and, consequently, the 'regeneration,' during which they were to occupy their thrones, is but another name for that *new order of things* which was to be introduced by the Gospel, and to constitute the leading character of the Christian dispensation. Conceiving this, then, as the general drift of the announcement, 'the twelve tribes of Israel' must be deemed a kind of figured or prophetic designation of the nominal *Christian church*, in the midst of which the apostles are to be conceived as enthroned and continually exercising judgment by means of their writings embodied in the sacred canon.* To the same

* It is an important remark, in this connexion, that *three* parties are to be recognized in the account of the judgment in the 25th of Matthew. We have (1) the Judge, (2) the nations, (3) the brethren of Christ. "Inasmuch as ye have not done it unto the least of these *my brethren*, ye have not done it unto me." Now it is not said that these 'brethren' formed a part of the nations arraigned. What can we understand, then, but that they were sitting in conjunction with him in the seat of judgment? We shall find, hereafter, still farther evidence that the saints are not represented as the subjects of judgment, and the fact is undoubtedly sustained by the import of the Saviour's words, John 5. 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgment* (κρίσιν), but is passed from death unto life." The term, it is true, is rendered 'condemnation' in our version, nor do we, by any means, deny that the sense indicated by that term is involved in the passage, but it is, nevertheless, the established word for 'judgment' in the New Testament, and there is nothing to forbid the acceptation we have here assigned to it.

thing there is probably an allusion, though less restricted, in 1 Cor. 6. 2: "Do ye not know that the saints [as well as the elect twelve] *shall judge the world?*" The ultimate basis of this is undoubtedly the 7th of Daniel, where the *κριτήριον*, *the judging body*, is represented as composed of myriads of the saints. What is said in the next verse of 'judging angels' is of equivalent scope. Prophecy dealing in symbolic diction represents men as angels, particularly *official men*, as the 'angels of the churches' in the Apocalypse are the *pastors*, or the *ministry* of the churches, and such kinds of angels as these the saints were to judge. So again, in the mystic style of the Apocalypse, we find the nominal Christian commonwealth represented, ch. 7. 4, by the twelve tribes of Israel, out of which the 144,000 were sealed. The term *Israel*, as a mystic designation of the Christian church, is of frequent occurrence in the epistles of Paul, the light of which is to be reflected upon the enigmas of the Apocalypse.* Thus, Gal. 3. 29, "If ye are of Christ, then

* "The sitting of Christ upon the throne of David may, on the one hand, be reckoned a real succession to David's place, inasmuch as, for the purpose of fulfilling the divine promises made to David, Christ actually sprang from David, in that same land which his father had possessed, and on account of this peculiar relationship with the Jewish people, in the first place thought proper to present himself particularly to them as their king so long expected and desired, and announce to them the approach of his kingdom. But on the other hand, the government of David, held by mere mortal men, for a brief space of time, and having jurisdiction only over a small portion of the earth, is so far different from the eternal and widely extended empire of Christ, that the throne of Christ cannot be called the throne of David except *figuratively*, inasmuch as that divine government over the Israelites, which was transferred to David and his posterity, was a shadow and image of the divine government over the universe, conferred upon that man who sprung from the stock of David. Which being established, it follows, that as Christ sits not on the throne of David itself, but on its antitype, so also the Israelites, over whom Christ reigns, are not only the Israelites themselves, but the antitypes of this commonwealth, i. e., the whole commonwealth of God, and, in a certain peculiar sense, his church." *Storr's Dissert. on Mean. of "Kingdom of Heaven,"* § VI.

are ye *Abraham's seed*, and heirs according to the promise." Gal. 6. 16, "As many as walk according to this rule, peace be upon them, and upon the *Israel of God*." Eph. 2. 12, 13, 19, "Ye that were without Christ, *aliens from the commonwealth of Israel*, and strangers to the covenant of promise, are now brought nigh by the blood of Christ . . . . and are no more strangers and foreigners, but *fellow citizens with the saints*." Out of these mystic *twelve tribes of Israel*, shadowing forth *the whole professing church* in the Roman empire, an *election* of 144,000 was to be made, and this election constituted all along the Apocalyptic history, which is the history of the church, the *true* Israel, in contradistinction from the *professing* Israel.*

And let us here remark that it is to this very sealing of the elect Israel here shadowed forth, which is spread over a wide lapse of time, that we conceive allusion to be made in these words of Christ: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other." These 'angels' are the ministers of the everlasting gospel, and the 'trumpet' is a collective term for the sevenfold series of trumpets mentioned in the Apocalypse in connexion with the sounding of which the preaching of the gospel and the gathering of the elect was to be carried on through the whole period of the Christian dispensation.†

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* See this point elaborated with pre-eminent ability, and established upon an impregnable basis, in the "Horæ Apocalypticæ" of the Rev. E. B. Elliott, published in London, 1844—a work which no one can well read without being grateful for having lived in the age which produced it.

† "When Jerusalem shall be reduced to ashes, and that wicked nation cut off and rejected, then shall the Son of man send his ministers with the trumpet of the gospel, and they shall gather together his elect of the several nations, from the four corners of heaven: so that God shall not want a church, although that ancient people of his be rejected and cast off; but that Jewish church being destroyed, a new church shall be called out of the Gentiles." *Lightfoot Heb. & Talm. Exercit.* on Mat. 24 31.

This 'gathering,' however, does not here, any more than in the case of the 'nations' before the throne of the Son of man, imply a *local assemblage*. It is a term simply indicative of their *enrolment* into the ranks of the faithful, and is in fact equivalent to the *sealing* in the more figured style of the prophet. In both cases the brief symbolical prediction swells out in the fulfilment into an extended course of events embracing centuries of time. This is the genius of inspired prophecy. This forms the grand canon of its interpretation. Nor can we doubt that the attainment of satisfactory results in the field of prophetic investigation will depend upon the degree in which this principle is recognized as sound and unquestionable.

CHAPTER X.

The First Resurrection and the Judgment of the Dead.

We now proceed to avail ourselves of the principle and the results brought to view in the preceding chapter, by applying them to a passage shrouded in the thickest folds of symbolical darkness, with some hopes to "pluck out the heart of its mystery." We allude to the twentieth chapter of the Apocalypse containing the account of the Millennial reign of Christ and the saints, termed "the first resurrection," and of the 'judgment of the dead' before the great white throne. Our object is to show that what is there termed 'the first resurrection' affords, when correctly interpreted, no evidence whatever of the *resurrection of the body*. As the whole system of prophetic Eschatology, when rightly understood, must form a harmonious whole, it becomes all important to determine how far the oracle before us may be made consistent with the views already presented of the meaning

of other passages relative to the Resurrection and the Judgment. With a view to this we observe,

(1.) That the Apocalypse in general contains but little in the way of announcement that is *absolutely new*. The title of the book itself—'Apocalypse,' i. e. *unveiling*—carries the implication of its purport. It is the *disclosure* of the inner hidden sense of the *mysteries*, i. e. the symbolical things of the Old Testament. Thus Babylon the great, the harlot mother of abominations, is the *substantiated truth* of what is contained in Isaiah respecting the Babylon whose character and catastrophe he describes. So the vision of the white horse bearing the celestial champion with blood-stained garments is the *fulfilled verity* of the warrior coming from Bozrah clad in similar apparel, and performing similar achievments. And so of numerous other items which might easily be specified. This *unveiling* is indeed managed in such a manner as not to dispense with the use of symbols. It is seldom made in plain literal language; but the symbols are of a nature capable of being understood, especially by aid of the express interpretations which are occasionally interspersed; and as the book is in the main a sort of pictorial history of the church in a continuous chain, it is supposed that a careful study of the history will leave no great difficulty in the application of the symbols.

(2.) Assuming the above as a postulate, it follows that wherever a striking parallelism is discovered between the utterances of the older prophets and of John, the presumption is that the inditing Spirit *intended* that the two should be regarded as of *identical* import. The imagery of Isaiah, Ezekiel, and Daniel, is not merely *accommodated* to the purposes of John, but he is to be regarded as the *veritable expounder* of the true-meant sense of the Spirit as expressed in the shaded diction of his predecessors. In accordance with this we remark,

(3.) That the 'judgment' portrayed in the opening of

the present vision is identical with that of Daniel as related in his seventh chapter. This we infer from its general scope and character, and from the parallelism of the language in which it is described. Mede's argument on this subject is in our view conclusive. "The kingdom of the Son of Man, and of the saints of the Most High, begins in Daniel, when the great judgment sits. But the kingdom of the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the kingdom of the Son of Man and saints of the Most High, in Daniel: therefore it begins also at the great judgment." He then presents the following tabellated view of the parallelism between the two prophecies, which is undoubtedly well founded.

Dan. 7.	John, 20.
V. 9. I beheld till the thrones were pitched down (i. e. till the judges sat).	V. 4. I saw thrones, and they sat upon them.
22. And judgment was given to the saints of the Most High.	And judgment (i. e. authority to judge, B.) was given unto them.
And the saints possessed the Kingdom (viz. with the Son of Man, who came in the clouds, v. 13).	And the saints lived and reigned with Christ a thousand years.*

The judgment here described we take to be the same; and certainly if it be not the same, some adequate reason must be assigned for the community of phrase in which the

* It is, however, to be borne in mind, that as in Daniel the saints' reign is not *limited* to a thousand years, so neither is that mentioned in John. The thousand years is merely one grand department of their reign severed off from the rest as a kind of Jewish Sabbath (Saturday) of the world's great week—as it was according to their reckoning—whereas the New Jerusalem that follows answers rather to the Christian eighth-day Sabbath, only it is a Sabbath that "ne'er breaks up." It is this which properly constitutes Daniel's *everlasting* kingdom of the saints.

two are set forth. But the judgment of Daniel assuredly commences synchronically with the commencement of Christ's kingdom, and flows on with the flux of his earthly sovereignty during the Gospel age. The judgment of John therefore must be assigned to the same period. The obvious inference from this is, that the Millennium of John *must* be referred to a past and not a future period of history. It is merely the designation of one illustrious portion of the reign of Christ during the dispensation, that commenced at his inauguration as king of Zion, of which the second Psalm recites the decree. It is not necessary indeed to maintain that the thousand years is to be dated, with punctilious exactness, from the very epoch of his commencing kingdom. A considerable margin of time may be allowed both before and after the lapse of this Apocalyptic Chiliad, for preceding and subsequent events; but what we confidently affirm is, that it enters into and forms a part of this 'great day of judgment' which has already extended over the space of 1800 years. This follows, in our view, irresistibly from the legitimate interpretation of the 7th of Daniel. We have adduced, we think, irrefragable evidence, in our commentary on that book, that the sitting judgment there described does cover the period of the Christian dispensation down to the era of the destruction of the Fourth Beast, or the Roman empire, when the Gospel kingdom begins more signally to assume its predicted character of universality. Consequently, as the sitting of the Millennial judgment is described in precisely equivalent terms, we know of no possible mode of avoiding the conclusion of the identity of the two. The stress of the proof evidently depends upon the correctness of the interpretation we have given of the true sense of Daniel's oracle; and to that we refer, as we cannot introduce it *in extenso* in the present connexion.*

* We may perhaps learn from the view now presented what opinion to form of the doctrine of the *pre-millennial advent of Christ*. The theory

But in order to present more distinctly our views of the bearing and relations of the whole subject, we will insert those portions of the chapter involving the main points.

REV. XX. 4–6.

GR.	ENG. VERS.
Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελικισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν, καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη.	And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the soule of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.
Οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη· αὕτη ἡ ἀνάστασις ἡ πρώτη.	But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.	Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

in our judgment is scriptural, and of course irrefutable. The Saviour's second advent must, we conceive, be *pre-millennial*; for, as we understand the drift of prophecy, that advent *commenced* at the destruction of Jerusalem, according to his own declaration. But it was not *personal*, as every one will admit. Still, as we conceive the Millennium long since to have passed, our concession leaves us as far as ever from being classed among the disciples of Mede, and the advocates of what is generally termed the system of *Millenarianism*. Either they or we are the defenders of an enormous prophetical anachronism, and Time alone perhaps can determine which. To time we refer the decision.

We have here the plain intimation of a 'judgment' which is to sit during the lapse of the thousand years; and the inference is too obvious to be questioned, that the occupants of the judgment-thrones are the same with the 'souls of them that were beheaded.' The employment moreover of the term ἐβασίλευσαν shows that the *reigning* is combined with the *judging* function in their persons, as it is also in that of Christ. The conformity of the phrase to the Greek of Daniel is very striking. Thus Dan. 7 9, οἱ θρόνοι ἐτέθησαν, *the thrones were set;* v. 14, αὐτῷ ἐδόθη ἡ ἀρχή, *to him the government was given;* and in v. 22, καὶ τὸ κρῖμα ἔδωκεν ἁγίοις ὑψίστου, *and he gave judgment to the saints of the Most High.* This clearly identifies the 'judgment' of the two prophets.

Another point of importance is the terms by which these 'souls' are characterized. They are first spoken of as those who were *beheaded* (πεπελεκισμένων). The origin of the word is πέλεκυς, *an axe*, the well known badge of the office of the Roman Lictors, which naturally refers us to the martyrs who perished at a period when the *axe* was the chief instrument of execution, and this of course carries us back to a very early era of Christianity, when the power of the Pagan Emperors was in the ascendant. Another characteristic is their not having 'worshipped the Beast.' This again transports us to the past, to the time when the Roman Beast, prior to the age of Charlemagne, was in the height of his power; for this beast received his 'deadly wound' in the reign of Augustulus, A. D. 480. The martyrs of that period are therefore here alluded to. But this 'deadly wound' was healed, and the Beast himself revived in the animation of his image, upwards of three hundred years after, in the reign of Charlemagne; so that we have again the designation of another class of martyrs who did not 'worship the image of the Beast, nor receive his mark upon their foreheads or in their hands,' which conducts us to a period still later, when the *ecclesiastical* form of the Roman Empire was

established. Yet these several classes all 'lived,' in the sense soon to be explained, within the limits of the specified thousand years, which must necessarily be thrown back for their commencing period to a very early epoch of the church. On the supposition that the Millennium of John is yet future and coincident with the seventh thousand years from the creation, we hold it to be impossible to assign a satisfactory reason why the saints *then living* should be characterized by attributes that pertain to the pious of another and entirely different period; for we strenuously maintain that it is the same persons who live, and reign, and judge, and are beheaded, and all too *at precisely the same time.* They live in the midst of and notwithstanding their being put to death, as we shall more fully evince in the sequel, and this, as far as we can perceive, absolutely necessitates the conclusion that the period in question is past.

These martyred but quickened 'souls' we are told 'lived and reigned WITH CHRIST,' i. e., they were assumed into a joint regency with him during the period in question. But the *reigning power* of Christ continues in uninterrupted exercise on the earth *from the date of his ascension*, and as he governs his kingdom by a *spiritual* and not a *personal* presence—as his administration emanates from his resurrection-state—so his saints are here represented as sharing with him in a *spiritual* and *resurrection* dignity. Though they become the victims of Pagan and Papal persecution, and seal their testimony with their blood, yet their higher and truer life their enemies cannot reach. In them is made good the Saviour's declaration, "I am the resurrection and the life: *he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die.*" This was the life lived by the millennial martyrs.

We have, then, as we conceive, in this chapter, a connected view both of the resurrection and the judgment extending over the space of a millennium of the reigning supremacy of Jesus Christ, the precise *termini* of which we are

not competent, nor do we deem it necessary, to fix with absolute precision.* It is a matter of more importance to endeavor to determine the grounds on which the state of the reigning and judging saints is here termed "the first resurrection." The true solution, we think, is to be brought from our previous exposition of Daniel 12, 2, "Many of them that sleep in the dust of the earth shall awake," &c. This, we have aimed to show, points mainly to a process of moral or spiritual quickening which extends itself over a prolonged duration included in the Messianic reign.† We do not question, indeed, that a *national*, and even a *corporeal* resuscitation, in the limited sense before explained, may be alluded to in the words of the prophet. But all such fulfilments we regard as mere external and sensible types of a grand spiritual resurrection which was to distinguish a prominent period of the Gospel kingdom, running on through centuries of time, and terminating at last, upon the over-

* J. Marck, a distinguished divine of Leyden, of the last century, thus expresses himself upon this subject: "We believe that a space perhaps about a thousand years is intended: which began with the birth of Christ, or with his personal ministry, or at his resurrection, or even with the reign of Constantine, or at every one of these in succession, and flowed on till it broke forth into Antichristian and Mohammedan impiety, spreading more and still more. Satan was then bound by Christ more closely than before, by being impeded in seducing the nations; martyrs and other believers, as it respects their souls, living and reigning with Christ on his celestial throne, and forward to all eternity; while the other dead lived not again in a similar way at death, nor before it in a saving conversion on this earth."

† "And here it is well worth the observing, what another wresting of plain words Grotius presents us withal, about the 'awaking of the dead,' Dan. 12. 2. He would have the heathen Porphyry to be the best interpreter of these words, who makes the rising of the dead to be nothing but the return of some persecuted Jews; and yet both Grotius and Porphyry confess, that the 'words are very wonderfully and artificially put together, to hint at the mystery of the resurrection;' so wonderfully, indeed, as it is to be admired how they can be made to intend any thing else." *Cressener's Demonst. of the Apoc.* p. 78.

throw of the Roman power, civil and ecclesiastical in its universal establishment over the earth, which is the grand finale of all prophecy, the "finishing of the mystery of God;" for as to any such event as the *physical destruction* of the globe which we inhabit, or the *physical passing away* of the heavens, we are constrained to acknowledge that *we* have sought the evidence of it in vain throughout the oracles of inspiration. No language to this effect can possibly be more express than that which teaches the contrary. "Who laid the foundations of the earth, *that it should not be removed for ever.*" "One generation passeth away, and another generation cometh; *but the earth abideth for ever.*" "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* (consequently *upon* the earth), shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Prophecy contains nothing that carries us beyond this.*

During the lapsing ages of this evangelic empire of the Messiah, in that period which was to intervene prior to the downfall of all earthly dominion, announced by the ominous blast of the seventh or jubilee trumpet of the Apocalypse, the Gospel was to continue to be preached, and parallel with its proclamation was this sublime process of spiritual resuscitation to be going on. The Millennial period of John, which is to be traced to a Jewish origin, was to constitute a signal department of this grand era.† Coinciding with the seventh

* The objection to understanding 2 Pet. 3. 7–12, as announcing a literal conflagration of the heavens and the earth is grounded upon the inevitable conflict it introduces into the Scripture statements respecting the grand issue of human affairs. That destruction, whatever it be, is plainly anterior to the ushering in of the New Jerusalem state, or the new heavens and earth of Isaiah, ch. 65. 17. But the conditions of that state are such as absolutely to forbid the idea of a previous physical catastrophe to the present mundane system. See this point largely considered in the pages of the 'Hierophant.'

† "R. Eliezer Ben Jose, the Galilean, says, that the Messianic age

millenary, *according to Jewish reckoning*, from the creation, and thence made, for the most part, though with some exceptions,* the ground of the most glowing anticipations of terrestrial bliss, it *really* falls, by a better adjusted chronology, into an entirely different position in the career of centuries, and defines an era marked, on the one hand, by the prevalence of the power of the Roman beast, and the errors, apostacies, and persecutions of the Roman church; and on the other, by the spiritual quickening and spiritual reigning of the martyrs and confessors of the truth, whose faithful testimony was illustrated by the fires kindled around them by papal cruelty, and towering, as beacon lights in those dark ages, above the stakes to which they were tied. This state of things the prophet beholds in entranced vision. He saw their 'souls' living in the midst of the slaughter of their bodies, for it is only by exegetical violence that their 'beheading' can be separated from their 'reigning.' The true version is '*did* not' instead of '*had* not;'—"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which *did not worship* the beast, neither his image, neither *did receive* his mark in their forehead or in their hands; and they lived and reigned with Christ a thousand years."† That is, there was a *succession*

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shall endure a thousand years, because it is written, Is. 63. 4, 'The day of vengeance is in my heart;' but the day of the Lord is a thousand years." *Jalkut Schimoni* in Psalm. fol. 112.

"It is a tradition in the house of Elias, that the just whom the holy blessed God shall resuscitate from the dead, shall no more return to dust, but *shall live through the space of a thousand years*, which being elapsed, the holy blessed God shall renew the world, and shall give to them wings, like the wings of eagles, and they shall fly above the waters." *Sanhedrin, fol.* 92. 1. An inkling of *ethereal bodies* is here to be detected.

* See the note from the Midrash Tillin, on p. 314.

† The Vulgate here gives the right rendering of the original—'non adoraverunt,' *did not worship*, 'non acceperunt,' *did not receive*. The pluperfect rendering was undoubtedly given in compliance with the de-

of such faithful witnesses living, dying, rising, reigning throughout that whole period. Being partakers of that

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mands of a previous theory, which could not be so well subserved by a correct version.

We append, in this connexion, the following valuable remarks from Gipps's "First Resurrection," p. 133: "I would begin, therefore, by suggesting an inquiry as to whether the fourth verse is correctly translated. The reader will observe, that in our translation the verbs *sat, was given, lived, reigned,* are in one tense; but the verbs *had worshipped,* and *had received,* are in another. In the Greek, however, they are all in the same tense, the aorist: ἐκάθισαν, *sat;* ἐδόθη, *was given;* προσεκύνησαν, *worshipped;* ἔλαβον, *received;* ἔζησαν, *lived;* ἐβασίλευσαν, *reigned.* According to our translation, the time of the 'worshipping the beast' and 'receiving his mark,' &c., is different from that of the 'sitting on the throne,' the 'living and reigning.' The impression which it conveys is, that 'the worshipping the beast,' &c., took place in some period antecedent to that during which the persons reign with Christ. I cannot, however, perceive that the original implies this. It appears to me, that as these verbs are all in the same tense in the original, so they must all refer to the same time; and that, whatever be the time of 'not worshipping the beast, nor receiving his mark,' the same is the time of the 'sitting on thrones, living and reigning.' I conceive, therefore, that the time during which the persons described refuse to worship the beast and his image, is that during which they are sitting upon the thrones, living and reigning with Christ. It is upon this point that my present view of the passage depends. If there are instances in the New Testament, in which verbs occurring in one verse, and in the same tense, signify entirely different times—some referring to time past, in this life; and others to time future, in the life to come—such instances would show that the verbs in this verse also may refer to different times, although they are in the same tense. But as I am not aware of any such instances, my present impression is, that, according to correct construction, each verb being in the same tense must refer to the same time.

"Having made these observations, I would suggest whether ver. 4 would not be more correctly translated thus: 'And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and such as (or whosoever) worshipped not the beast, neither his image, and received not his mark upon their forehead and their hand, and lived (or they lived) and reigned with Christ the thousand years.'

divine principle of eternal life which our Saviour himself declares exempts a man from the triumph of death, they are, of course, the subjects of a resurrection perpetually developing itself; and how could such a favored destiny be any more pertinently expressed than by the very language which John has applied to it?—"I saw the *souls* (*ψύχας*) of them which were beheaded," &c.* This is language appropriate to a *mental* and not an *ocular* perception, the objects of which

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Let the reader therefore bear in mind, that I assume, as the whole basis of my present view, that the verbs *sitting*, *giving*, *worshipping*, *receiving*, *living*, *reigning*, being all in the same tense, refer all to the same time; and, with this impression, I venture to suggest the following; which, it appears to me, may be the general outline of this prophecy.

"First, That a body of persons would arise in the kingdom of the beast, who would, in a figurative sense, *sit upon thrones*, have *judgment given to them*, and *live and reign with Christ;* and that the subjects of this *the first resurrection* would be characterized by *refusing to worship the beast and his image*, and would be exposed to persecution, and *to be slain for the testimony of Jesus and the word of God:* and that a succession of persons so characterized would continue to arise in the kingdom of the beast, and to live and reign with Christ as *kings and priests* during the thousand years.

"Secondly, When this period of a thousand years is ended, and at the commencement of the succeeding period described in ver. 7–10, a *second* resurrection of a similar kind will take place, when *the rest of the dead will live*, as foretold in ver. 5; and during this period the *remainder* of the Lord's kings and priests will arise, and live and reign with Christ. This second resurrection, however, will perhaps not be chiefly in the kingdom of the beast, but in other parts; nor will it be a time of martyrdom; and after this second resurrection, and during the living and reigning of its subjects, the events foretold in ver. 7–10 will take place.

"Thirdly, After the conclusion of this second period Christ will come, and *the judgment of all the dead* will take place, as described in vers. 11–15."

* "John does not say that he saw that the men who were beheaded lived *again* on the earth. He asserts merely, that he saw the souls of them that were beheaded, not living *again*, but *living;* that is, filled with unceasing joy, as Abraham, Isaac, and Jacob, *live* to God." *Witsii Exerc. Sac.* p. 513.

were not *risen bodies*, but *risen souls*, of which we have already seen that ψυχαὶ, is intrinsically the legitimate expression. They are the 'many' of Daniel, who have awakened from spiritual sleep, leaving the 'rest of the dead' still buried in the slumbers of that moral lethargy by which they were overwhelmed, and thus distinguished from the class of the living and reigning. *Their* state is a true resurrection state, called 'the first resurrection,' for reasons which will soon be assigned. The 'rest of the dead,' or as Paræus with equal justice renders it, 'the rest, *even* the dead,' neither awake nor live during the thousand years, nor at any other time.* This, as we have seen from Daniel, is the very

* "By 'the rest of the dead' are understood all others (the martyrs and confessors excepted) who embraced not the testimony of Jesus in all this time, but were either professed enemies of Christ, as Jews and Pagans without the church, or false Christians or anti-Christians in the church. These, he saith, are DEAD, not by a corporal, but a spiritual death in sin, of which death the apostle speaketh, 'When ye were *dead in* sins;' and 'She that liveth in pleasure is *dead while she liveth*.' So Christ, 'Let the *dead bury the dead*.' 'The *dead* shall hear the voice of the Son of man.' For he (John) speaketh of the state of the ungodly living on the earth, whom he opposeth to the martyrs, not as then living with Christ in heaven, but as formerly embracing and professing the witness of Jesus on earth. Therefore, in the words, 'The rest of the dead,' the distinction is not between the dead, but after the Greek phrase the genitive is put for the nominative, 'the rest of the dead' for 'the rest *even* the dead.' So in ch. 9. 20, 'the rest of the men,' that is, 'other men.' At least, it is a distinction of such as of old were living on earth, but dead spiritually; for of old the martyrs also, before they repented and embraced the testimony of Jesus, were dead spiritually as the *rest;* but because they lived again spiritually on earth, therefore after death they lived and reigned gloriously with Christ in heaven. 'But the rest lived not again,' to wit, from the death of sin through faith and repentance, but despising the testimony of Jesus, remained in paganism, or repented not of their idolatry, hypocrisy, and other sins in anti-Christianism; as in ch. 9. 20, 'The rest of the men, which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idols of gold,' &c., which place doth excellently interpret this." *Paræus on the Apoc.* ch. 20. 5.

point of distinction between the two classes, that the one awakes and lives, and the other does not. This is the view sustained by the whole tenor of the Old Testament representations, viz., that the wicked *never* awake from the deep death in which they are sunk. Though they continue to exist, yet having no participation in that principle of divine life of which Christ is the sempiternal source and the only bestower, their existence, though perpetual, is penal, and no deliverance ever reaches them from the fearful bondage of their doom.* During the lapse of the centuries in ques-

* Even at the risk of an apparent supererogation of proof we adduce the following instances of Rabbinical diction on this head, the weight of which, in the present connexion, depends upon its being founded upon, and warranted by, the current phraseology of the Old Testament, although it is very possible they may have unduly strained the import of particular passages cited in its support.

In the *Midrash Coheleth*, fol. 82. 2, on Eccles. 9. 5, "The living know that they must die," it is said, "By this is to be understood those who in death are said to be living." So also of the clause, "The dead know not any thing;" "by this is understood the wicked, who even in life are said to be dead."

In the *Idra Suta*, § 22, 23, on Ps. 115. 17, "The dead praise not the Lord," R. Simeon says, "This is certainly true of those who are called *dead;* for the holy blessed God is called *living*, and dwells among those who are called *living*, and not among those who are called *dead*."

In the *Tanchuma*, fol. 36. 3, it is said, "Our *dead* (i. e. the Israelites) are *not dead*, as says the Psalmist, Ps. 149. 5, 'Let the saints be joyful in glory.'"

Jalkut Reuben, fol. 126. 1, "The righteous in their death are called *living*, because the righteous are not polluted; and this is mystically pointed out by that, that 'the holy flesh is never corrupted.'"

Jalkut Simeon, 2 fol. 109. 3, "There is no difference between the *living* and *dead* righteous; they differ only in name."

Sohar, fol. 17. 4, "The righteous are worthy to be called *living* in the world to come."

Synopsis *Sohar*, p. 138, n. 7, "Jacob our father and Moses our teacher, upon whom be peace, are *not dead;* and so of all who are in perfection, for upon this true life depends. And although it is written of them that they are *dead*, yet this is to be understood only in respect to us, and not in respect to them."

tion, the great mass of the Roman Christendom was in the condition here portrayed. They constituted that 'world' which wondered after the beast—which gave themselves up with admiring adherence and blind obsequiousness to his disastrous dominion. This reign of the beast was the reign of apostacy, and apostacy is death.* This period, we repeat, was a period, in the main, of the empire of spiritual death; but its desolation was relieved by a continued succession of faithful witnesses of the truth, who *arose*, from time to time, from out of the midst of the immense surrounding moral cemetery—the vast Necropolis of the Papacy—and quickened by the Spirit of God into true resurrection-life lived and reigned with Christ, and in reigning, *judged*. It is quite immaterial whether we regard them as living during this time in the flesh on earth, or as clothed with spiritual bodies, for the *life* is in either case the same, their *resurrection* being merely the complement of their *regeneration*—a resurrection to which the previous death of the body is little more than laying aside at night the garments which are worn during the day. These were the persons whom the prophet saw in ecstatic vision, and we see not how he could well have described them otherwise.

But why is this called *the first resurrection?* The true answer to this question is suggested, we think, by a reference to the grounds on which it is called a resurrection at all, and to its real chronological relations. Assuming in the outset the soundness of our previous exposition of the nature of that *life* which they are said to have lived—a life which involves no implication whatever of the revival of their *dead bodies*—we are to bear in mind that the *locale* of the present scenery, as indeed is that of the whole book, is mainly the Roman empire. It is within the limits of this

* In the Jewish *Midrash Tillin*, fol. 42. 1, it is said, that "upon the coming of the Messiah the world shall be desolated for a thousand years." This accords with the view we are now advocating, that this Millennial period is not, intrinsically, a prosperous era, but the reverse.

empire, under its nominally Christian phasis, and during the prevalence of the power of the Beast and of his worship, that this grand moral resurrection takes place. It was fulfilled in the successive rising up of faithful witnesses of Jesus and sturdy resisters of the Papacy during the lapse of those ages of darkness and decline which throw their gloomy shadows upon the pages of ecclesiastical history. As such a resurrection was predicted, so it occurred. But this resurrection, which concerned the then existing territory of the Christian church, does not exhaust the full burden of the prophetic word. At a period subsequent to the close of the thousand years, and synchronizing in the main with the sounding of the seventh Trumpet, the Scriptures have elsewhere announced an extensive conversion of *the Jews*, and that too under the very figure of a *resurrection* of the most stupendous kind. The detailed account of this is to be found in the 37th chapter of Ezekiel, of which we have elsewhere attempted a full exposition. But synchronical with this is to occur also, as the Scriptures intimate, a great ingathering of the Gentiles, which will of course, like that of the Jews, be a virtual vivification of the spiritually dead. "If the fall of them be the riches of the world, how much their fulness?" "Blindness in part has happened unto Israel, till the fulness of the Gentiles be come in." This denotes a cotemporary conversion on a large scale of Jews and Gentiles; and this we conceive is to constitute the *second resurrection*, the annunciation of which is not given in this connexion, but is to be sought in other parts of the Scripture. It is not the resurrection of 'the rest of the dead' here mentioned, which has more especial reference to Christendom, and who are *never* to rise, but to entirely a different class of subjects.

But did the prophet see the living, reigning, and judging saints alone? Let us listen to his own report embodied in the closing paragraph.

XX. 11–15.

GR.

Καὶ εἶδον θρόνον μέγαν λευκόν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

Καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς [τοὺς ἐν αὐτῇ], καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

Καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν.

Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

ENG. VERS.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

This is the opening of a scene which, though essentially related to the foregoing, is to be dated subsequent to the close of the thousand years, and intimately connected with the sounding of the seventh Trumpet, at the period of which it is said, ch. 11. 18, "And the time of the *dead* is come, *that they should be judged*, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." These *dead*, in

the nature of the case, are the *spiritually dead*, constituting the class opposed to the *spiritually living*. Of the former nothing had been said in connexion with the lapse of the thousand years, except simply that they did not, like the saints, live during that period. Still it was fitting that they should be brought to view in some part of the scenic panorama. Here then the curtain is lifted, and we are permitted to look in upon them. But the visioning is all spiritual; and that no mention is made of a *resurrection*, or of *bodies*, arises from the fact so often adverted to, *that a resurrection is not predicated of the wicked*, i. e. *the spiritually dead*. They abide in death as their element; and in this condition they are exhibited to our contemplation. As *dead* they lived, as *dead* they died, as *dead* they are judged.* The error, we conceive, is illimitably great to suppose the judgment here described a *visible* judgment in the natural sphere, the subjects of which are men restored to life and reinvested *with bodies*. There is not, that we can perceive, the remotest allusion to *bodies* in the present context. The true doctrine of the resurrection affords the true key to the symbolic problems before us. As that doctrine in effect brings the spiritual world into the closest proximity to the present, it is but a slight transition to pass ideally from the one into the other, and that transition we are here doubtless required to make. The spiritually dead must be sought in the region where they abide after death. The transaction here set forth is unquestionably to be conceived as occurring within the veil. As the 'dead' had nothing to do with the *living* transac-

* We may here remark, that what we deem the false construction usually put upon the passage respecting the living of the rest of the dead, has undoubtedly arisen from a false reading of the original. In the established text of the earlier editions of the Greek Testament the lection is οὐκ ἀνέζησαν, which properly implies *lived not again*, and after this our translation was made. But all the modern editions unanimously reject this reading and adopt οὐκ ἔζησαν, *lived not*. This gives a new complexion to the passage, and all but enforces our construction.

tions of the thousand years, and as yet no ground was to be given for the inference, that they had been overlooked of the divine justice, the spirit of prophecy leads the spirit of the prophet within the precincts of that region where alone their existence or their destiny was to be revealed.

Another remark of some moment we would make in this connexion. As John acts throughout in a representative character, or in other words as a personal embodiment of the church through successive ages, so it is doubtless implied, that at the period to which the prophecy more particularly refers, there will be, if we may so say, an increased power and intensity of spiritual vision, a piercing of the mental eye through and beyond all outward envelopes, so that the substantial scenes of the interior world shall be amazingly disclosed to the realizing perception of the spirit. It is in this, as one sense, that we understand the passing or fleeing away of heaven and earth from the face of him that sitteth upon the throne. We believe indeed that this is precisely the period announced by Isaiah as that when the new heavens and the new earth are to be ushered in; but as the evidence is to our minds utterly defective that any *physical* event is then to happen which can answer to the sublime burden of this language, we are constrained to seek its solution in part in the occurrence of some new *subjective* condition of believers, which enables them with comparative ease to pass from the sphere of the *natural* into that of the *spiritual*, and contemplate with unclouded survey the grand realities of that world. This will be a *virtual* abolishing the old heavens and the old earth, and the opening of a new world to the wondering gaze of the illuminated spirit. The material universe is, if we may so say, *seen through*, and offers no longer an insuperable impediment to a profound insight into the inner soul or sphere of which it is an envelope. We know the effect, even in common religious experience, of the couching of that moral cataract which had before obscured the vision of the inward eye; how at once

the significant motto, *vetera præterierunt, old things are passed away*, is written on the whole face of creation, and the man seems to be born into two worlds, both new, at the same time. Thus in the present case the implication is in our view obvious, that inasmuch as this judgment is really enacted in the spiritual world, and not on the theatre of the earth, so about the time of its incipient occurrence, there will be a growing recognition of this fact, and a virtual approximation of the world of faith to the world of sense.

We doubt not that there will be stupendous moral and political changes in the state of the world at this period, which will substantiate in great measure the superb shadows of the prophet, but we nevertheless look for more than this. We anticipate a measure of *spiritual intuition* which has never before been accorded to the world—an *aptitude* to penetrate beyond the grossness of the letter—the sensuousness of the symbol—to the inner core of the mystery and the sense. The precise nature of that process which is thus to result in opening heaven and hell to the spiritual perception of living men, and in making them more distinctly cognizant of their stupendous realities, we may not be able at present to define; but that such *will be* the result we have the fullest conviction, nor do we believe that any interpretation of the closing chapters of the Apocalypse will ever fully solve their enigmas but one that is founded on the admission of a *new subjective state* of the Christian man in reference to them. While, on the one hand, the characteristics of the New Jerusalem economy are such as to imply the continuance of the present mundane system as its grand *locale*, it is on the other presented under such aspects as seem to necessitate the inference, that some change is absolutely requisite in order to qualify men in the flesh for entering into a full realization and participation of its blessings. We look for the evolutions of the divine counsels to open a new chapter of marvels upon the world in connexion with the fulfilments of the closing oracles of John. "The third period of the

church" says Daubuz, "is an age of wonders in a transcendent degree."

But we revert again to the 'judgment of the dead.' The great purpose of the Spirit is to intimate that a fitting award was to be meted out to the immense multitudes of those who were written as non-living during the lapse of the thousand years. Though dead in the sight of God as to any acting of true spiritual life, yet they had been sufficiently alive to inflict untold sufferings upon the living witnesses of the truth, and to bring them, from age to age, to the bloody block. It was proper, therefore, that they should be judged —men of all grades and orders—the 'great' and the 'small,' i. e., the eminent and the mean. For this purpose 'the books are opened,' evidently a symbolical expression, denoting simply the fact, that their 'works' are all registered in the records of the divine remembrance as well as their own, as the unquestionable ground of the sentence which is to be pronounced. As the 'books' then are a mere figure, a part of the costume of the scene, we infer the same as to the 'throne,' and its occupancy by a visible judge. The whole is emblematic, and not real. God does not sit upon a throne, nor does he, like earthly monarchs, keep written archives of the affairs of his kingdom. The imagery portrayed is in accordance with our common notions of judicial proceedings, and is thus best calculated to produce the practical effect designed. To the great mass of men of all ages such a representation will appeal with more power than any other, while at the same time, as the moral reason is developed and educated, the scenery will gradually resolve itself into an inward process, the necessary result of *character*, and fixing one's spiritual and eternal state by an established law. If men were universally elevated in this life above the sphere of the sensuous, this more abstract view of the subject would be all that would be requisite to exercise the most ample control over their practical conduct; for to the reflecting mind there can be no higher sanction to a moral

law than that in its own nature, and by its inevitable consequences, it works out weal or woe to its subject, according as he obeys or violates it. But the mass of men are *not reflecting;* they are habitually incompetent to appreciate the force of purely moral considerations, and therefore the wisdom and benignity of Jehovah have accommodated their revelations of human destiny to the intellectual infirmities of the race. They are communicated through a medium that shall address itself to their imaginations. They are set forth under the guise of symbols and images calculated to work on their hopes and fears, and to move the reason through the machinery of the passions. Thus in regard to the sublime pictured scenery we are now contemplating. The *truth*, divested of all drapery, undoubtedly is, that each individual of this countless multitude was actually *judged*, as every man necessarily is, the moment he became a denizen of the world unseen. His *character* decided his *destiny*. But in accordance with the general analogy of revelation, the judgment is here represented as concentrated to a point, to a single act, and its candidates are exhibited as arraigned, as having their indictment read out to them, and then subjected to a formal sentence followed by an actual execution. This is the lot of the condemned; and such is the import of the symbols, that whatever may be the true nature of their doom, no possible solution can avoid the inference that it is *tremendously fearful*, and no man can fail to impose upon himself, to his infinite detriment, who adopts any construction of the figured scenery which goes in any way to relax the awful tone of *sanction* that runs through the whole. Still we are not to be deterred by any contingency of this sort from the humble and reverent attempt to resolve *shadows* into *substance*.

"And another book was opened, which is the book of life." The 'book of life' is the *book of the living*. The phraseology is founded upon repeated allusions in the Old Testament, many of which are transferred to the New.

Compare Ex. 32. 33. Ps. 69. 28, (where the Targum has 'book of the record of the living,') Is. 4. 3. Ezek. 13. 9. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5.—13. 8.—17. 8. The names enrolled in that book, are the names of the *living* in contradistinction from the *dead*, who are here represented as being *judged*. * The judgment does not clearly appear to pass upon the *living*. The register in which they are written is merely opened that they may be *designated*, in order to their taking their seats as co-assessors with Christ, and share with him in the act of adjudication. "Know ye not that the saints shall judge the world?" By this opening of the 'book of life' the tribunal is fully constituted, and the award is then given. "The dead were judged out of those things that were written in the books, according to their works."

"And the sea gave up the dead that were in it, and Death and Hell (Hades) delivered up the dead which were in them; and they were judged every man according to their works." This is of course to be understood as the statement of something which occurs *prior* to the act of adjudication just men-

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* "A number of *books* are opened, and this is contrasted with the opening of a single *book;* and while it is stated that the dead are judged, every man out of these *books*, according to his works, the opening of the other *book* is for another purpose altogether. It is not used to call up to judgment any individual whose name is written therein; but it is employed simply as a testimony to establish the perfect justice of the sentence on the others; to manifest that not one of those who will then be judged had his name written in the book of life. As the solemn tribunal is sitting for the judging of "the rest of the dead," we may suppose there will be a reference to this book; and as each individual is accused, we may imagine the question to be asked, "Is his name in the book of life?" "Is there any escape for him?" "No; it is not found there," will be the answer. "Whosoever was not found written in the book of life was cast into the lake of fire." This is all which can be grounded upon the mention of this book of life in this awful passage of God's word." *Dallas's Sermon on the Judgment of the Living, in "Lectures delivered by Twelve Clergymen of the Church of England."* Lond. 1844.

tioned above. Keeping steadily in mind the main idea above insisted on, that the 'dead' in this connexion are the spiritually dead—the dead equally before and after their physical decease—we shall have no difficulty in grasping the drift of this part of the oracle. It simply affirms the universality of the judgment in relation to its true subjects. No matter by what form of dissolution they passed out of the present life.* Whether they met their fate by being ingulfed in the waters of the sea, or sunk under the stroke of pestilence or any other species of wasting disease—the true prophetical sense of death=mortality—it is a matter of no account in bar of the certainty of their being summoned to judgment. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them." There shall be no exemption for a single soul. Judgment and doom are inevitable, and no dark recess of ocean, earth, or heaven shall retain its refugees, when the loud-sounding

* In chap. 21. 1, the prophet says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; *and there was no more sea.*" This is adduced with considerable plausibility as an objection to the common theory of the occurrence of the 'judgment of the dead' at what is termed 'the end of the world,' for during the previous New Jerusalem state it would seem not to exist. Our own impression is, that under that new earthly economy the sea will no longer exist *as a sea*, i. e. as a separating barrier in the way of the intercourse of nations. Such will then be the improvements in the various arts of navigation, that the ocean shall be, as it were, *bridged*, and offer no more impediment to travelling than the land. Consequently it ceases to be, as it was before, a source of destruction to men; and this passage taken in connexion with chap. 20. 13 and 21. 4, shows that the three grand forms of destruction, to wit, the Sea, Death, and Hades, are all done away under the new dispensation.

summons DELIVER! shall be heard in reverberated echoes throughout creation's limits.

Still we cannot be insensible to a large admixture of the symbolical element in the midst of this solemn scenery. Both Death and Hades are here personified. They are represented as a kind of *janitors* of the dreary realms of dead souls, and they are here set before us as giving up those whom they had before held in their keeping. As 'Death' is the prophetical term for *mortality*, more especially under the form of *sickness* or *pestilence*, or any thing which is the cause of *premature death*, the intimation is, that all the thousands and millions who had been hurried in any of these modes out of life, are now to be recognized as being in existence, and candidates for their final and just award, the sentence of the 'second death,' the term for that punishment, whatever it be, which is the equitable sequence of their *spiritual death*. The import of 'Hades' or 'Hell' is closely related to that of 'Death.' Death and Hades are frequently spoken of together, as being a kind of inseparable companions. Rev. 6. 8, "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell (Hades) followed with him." Death delivers over his victims to Hades, that is, mortal disease or premature death transmits its subjects into the invisible world, and the intrusted charge of the one cannot well be reclaimed without an equivalent demand made upon the other. As then they received their subjects in concert, they resign them in concert. The sheriff and the jailer unite in the surrender of the culprit to the sentence of the judge.

"And Death and Hell were cast into the lake of fire." The profoundest depths of symbolical meaning are involved in these words. The passage is based primarily on an allusion to Hos. 13. 14, "I will ransom them from the power of the grave (Gr. ᾅδου, *hades)*; I will redeem them from death: O death, I will be thy plagues, O grave (ᾅδη, *hades)*, I will be thy destruction." We can resolve the purport of

the words only by a searching inquiry into the *time* to which the events here described are to be assigned. And we observe, first, that it is certainly not the end of the world, as popularly understood, for the New Jerusalem state, which is gradually to be developed on the earth, is yet to ensue. The precursor to this state is the sounding of the seventh trumpet, which we have already seen is synchronical with this judgment of the dead. And let us here remark, that this New Jerusalem economy, and not the Millennium, constitutes the grand sabbatical or septenary period of the world, and this is of unlimited duration, in accordance with what Moses says of the creation-week; in which it will be noticed that, unlike the preceding days, the Sabbath is not defined by 'evening and morning,' thus conveying by implication the idea, that that day is a type of a sabbatism of unlimited extent. This sabbatism we recognize in the New Jerusalem state, immediately previous to which the heavenly bride, the Church, adorns herself for her husband, just as Adam received his new-created Eve on the close of the sixth day, as he was about entering on his first Sabbath. The chain of disclosures in the Apocalypse lands us, in this 20th chapter, at the Saturday evening of the world's great week, to which this 'judgment of the dead' is more especially to be referred, for the next chapter opens with the introduction of the new heavens and the new earth, and the descent of 'the holy city,' the New Jerusalem, the bride, the Lamb's wife, coming to the consummation of her long-expected nuptials.

Now of this predicted state, just about to open with abounding bliss upon the earth, it is expressly said, ch. 21. 4, that "there shall be no more *death* there, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Death, therefore, in the sense above explained, of *premature mortality*, is to have no place in that beatific dispensation, and consequently he is here represent-

ed as being abolished on the eve of its commencement.* But as Death and Hades are indissolubly associated in the

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* As the position which we have assumed above is one of the utmost importance to our general argument, we must be permitted to introduce an extract from an article in the 'Hierophant' (p. 12), on the chronological relations of the Millennium and the New Jerusalem, where we have discussed the present point at great length.

John 21. 4.	Isaiah 65. 19, 20.
And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.	And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed.

It would doubtless appear, at the first blush, that these passages, though containing some expressions in common, were yet irreconcilably at variance on the grand point of *mortality*, in the state which they are designed to depict to us. We see, it is said, in one the unequivocal assurance that 'there shall be no more death' there, and in the other an equally clear intimation that there *shall be* death, though its stroke may, in the general, be deferred to extreme old age. So far as the *letter* is concerned, this appears indeed a very formidable objection to the *identity* of the states described by the two writers. But we have no doubt the objection is entirely superable, and we proceed to show that a simple reference to the prevailing *usus loquendi* in regard to the word 'death' (*θανάτος*) will solve the enigma without the least difficulty.

The remark is well nigh superfluous to scholars, that the prevailing diction of the New Testament is strikingly governed by and conformed to that of the Septuagint or Greek Version of the Hebrew Scriptures. But in no point is this fact more palpably illustrated than in the usage that obtains in regard to the word *θανάτος*, usually translated *death*. In a multitude of instances, this word occurs as the rendering of the Heb. דֶּבֶר *deber, pestilence*, or in a sense nearly tantamount to *mortality from extraordinary causes*, such as diseases and the various casualties that prematurely extinguish life. It is therefore in strict propriety oppos-

Scripture emblems, the destruction of the one is the destruction of the other. Both, therefore, are here represented as

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ed to *longevity*, and not to *immortality*. But conclusive evidence of this can be afforded only by an actual exhibition of the usage alluded to, which we present with the assurance, that quite as many cases remain behind uncited as are now adduced. Ex. 5. 3, 'Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with *pestilence* (דֶּבֶר) or with the sword.' Gr. *μηποτε συνάντήσῃ ἡμῖν θανάτος ἢ φόνος, lest death or slaughter meet us.* Ex. 9. 3, 'Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very *grievous murrain* (דֶּבֶר כָּבֵד *deber kâbēd*).' Gr. *θανάτος μέγας, a great death*, i. e. mortality. Lev. 26. 25, 'I will send the *pestilence* (דֶּבֶר) among you.' Gr. *θανάτος, the death.* Deut. 28. 21, 'The Lord shall make the *pestilence* (דֶּבֶר) cleave unto thee.' Gr. *θανάτος, the death.* Ezek. 33. 27, 'They that be in the forts and in the caves shall die of the *pestilence* (דֶּבֶר).' Gr. *θανάτου, of the death.* This usage, which occurs also in the Chaldee and the Syriac, is obviously transferred into the New Testament, and affords the true clew to the interpretation of the following passages. Rev. 2. 23, 'And I will kill her children *with death (ἐν θανάτῳ),*' i. e. with pestilence or some kind of sudden and violent death, with death out of the common course of nature. Rev. 6. 8, 'And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger (i. e. famine), and *with death* (*ἐν θανάτῳ*), and with the beasts of the earth.' That the 'death' here threatened is in fact a *deadly pestilence* will be evident by comparing the passage with Ezek. 14. 21, from which it is taken; 'How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, *and the pestilence* (דֶּבֶר, Gr. *θανάτον*), to cut off from it man and beast.' Indeed this phraseology is not unknown in our language, as it is common to denominate the wasting pestilence which ravaged Europe in the middle ages 'the Black Death.'

With this array, then, of the *usus loquendi* before us, and which we might expect to find more characteristic of the Apocalypse than of any other portion of the New Testament, from its dominantly Hebraic idiom, can we hesitate to admit that the meaning of *θανάτος, death*, in the passages before us, is that which we have assigned to it? 'There shall be no more death,' is merely affirming, that in that blessed period there shall be an exemption from all those evil influences, physical and moral,

having their power annulled by being themselves cast into 'the lake of fire.' "This lake of fire," says Daubuz (*in loc.*), "is but a symbolical notion or representation of the perpetual continuance and unchangeableness of that state, into which those matters are reduced which are said to be thrown therein; implying that they shall no more affect mankind, as being, as to them, utterly destroyed; and as to themselves, never able for the future to be again what they were before that condemnation." The doom, therefore, of the personified Death and Hades, is equivalent to their *ceasing to be*, or *to act in their appropriate capacity*. They are henceforth to have no place under that new and celestial economy which is about to be ushered in. Yet no inference can be drawn from this in support of the idea that men shall not *die* during that period; all that it implies is, that death shall be no longer a scourge or a curse. Its strength as a penalty is in that state utterly enervated and extinguished for ever. Neither can any argument be built upon this interpretation in favor of the hypothesis of the ultimate redemption and salvation of those who have fallen under the condemning sentence issuing from the 'great

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which now go to curtail the duration of human life, and hurry thousands, in all generations, to a premature grave. Universal temperance in eating and drinking, regulated passions, sobriety of aim, moderation of pursuit, and vigilance of precaution, in all the businesses of life, combined with strong hereditary vital stamina, great salubrity of climate, and unknown improvements in the arts of physical well-being, will then no doubt secure to men a term of longevity vastly transcending the highest hopes which they would now dare to indulge. This view of the subject brings the two prophets to a perfect tally in their description of the visioned future. The 'no death' of John is entirely equivalent to the 'no premature death' of Isaiah, as we have found this to be the legitimate sense of the terms; and it would certainly be strange, if when they agree so precisely in every other item, there were no mode of bringing them into harmony in this. The solution given we have no doubt is the true one, and we commend it to the most unsparing scrutiny of the biblical scholar.

white throne.' They are left by this abolition of Death and Hades just where they were before, under the full force of that doom which is intended by 'the second death.' If we were called upon to specify any form of alleged Christian doctrine for which the *least* amount of evidence could be adduced from the Scriptures, it would be that of *the final universal salvation of the race.* We say this at the same time that we do not scruple to adopt, in many particulars, as will have been seen in our preceding pages, the construction which the abettors of that theory put upon the words of inspiration. But this fact brings us no nearer to the admission of the truth of their grand tenet. For this we find an entire lack of positive Scriptural evidence; and just as little do we find, on having recourse to rational or philosophical considerations. We are utterly at fault in seeing any thing *in the nature of the case* which should be a satisfactory ground of the belief. As *moral character* must necessarily be the basis of *destiny*, we recognize no provision made either in revelation or reason for that change, whether at death or after death, by which a bad man can be made a good man, and as such be rendered capable of happiness. "As the tree falleth, so it shall lie."

But to return. "This is the second death." It must be acknowledged that the relation in which these words stand to the context creates great difficulty in their explanation. The difficulty arises on the score of making a *metaphorical* death the subject or victim of a *real* death. Death and Hades in the preceding clause are personified, and as such are said to be destroyed, annulled, or abolished, by being cast into the 'lake of fire,' considered as a symbol of a consuming and annihilating power. This we can understand; but when it is immediately added, 'This is the second death,' as if predicated also of Death and Hades, we are conscious at once of immense embarrassment in conceiving how that which is to be the doom of *real* persons can be predicated of *symbolical* persons. We might indeed admit

a figure of speech, and suppose these terms to be rhetorically taken in a *collective* sense for the *subjects* of each, were it not that they are expressly said, in the preceding verse, to have *previously resigned up their subjects;* and this would require us to conceive of them as again re-collected, and, as we may say, re-embodied, in their representing or mystic personifications, and then destroyed. How then is the matter to be adjusted? Daubuz supposes a *comparison* to be intended between the effects of the 'second death' upon men, and of the destruction in the lake of fire upon Death and Hades. "As 'second death' signifies irrecoverable damnation to wicked angels and men, so to Death and Hades it signifies an absolute cessation of the effects which we see the present Death and Hades have upon men." But to us it rather appears that the 'second death' is here used but in one sense, and that it is *properly* predicable only of the condemned dead in their veritable persons, and not of the allegorical personages who represent them. We venture therefore to suggest a reading of the text, by a parenthetical arrangement, which to our mind relieves it of the difficulty in question, and still leaves the grand averment of the Spirit wholly unaffected. Parentheses, we know, are often to be admitted in the true construction of the sacred writers, though they are not noted in the original copies, and perhaps the following may be as unexceptionable as any other: "And the sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them: and they were judged every man according to their works. (And Death and Hell were cast into the lake of fire.) This is the second death." According to this construction, the 'second death' stands in more immediate connexion with the sentence of the judgment, and is predicated of the subjects of that judgment, instead of the mystical impersonations, Death and Hades. It is indeed clear that the 'lake of fire' is identical with the 'second death,' for it is immediately added: "And whosoever was not found written

in the book of life was cast *into the lake of fire;*" and so also ch. 21. 8, "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part *in the lake of fire and brimstone; which is the second death.*" But our grand object is to avoid the necessity of understanding that the doom of the second death is affirmed of Death and Hades, considered as mystical and metaphorical persons.

Of the 'lake of fire' itself, that is, of the real and veritable nature of the punishment denoted by the symbol, we know not that we are competent, in the present state, to apprehend and unfold it. It is obviously the same with the 'Gehenna of fire' denounced by our Saviour as the doom of the incorrigible offender, and which is the emblem of a perdition, the essential nature of which is nowhere disclosed in the teachings of revelation. The import of the passage is undoubtedly identical with that containing the Saviour's solemn declaration, Mark 9. 43, 44: "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched; where their worm dieth not, and the fire is not quenched." This again is to be traced back to the words of Isaiah, 66. 22: "And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." This is chronologically related to the introduction of that state of things when the Jews are brought in, and the nations or Gentiles go up 'from one new moon to another' to worship at Jerusalem in the period of the new heaven and new earth, which is but another name for the New Jerusalem economy of the Apocalypse, the commencement of which is here related. This establishes the identity of the doom announced by the two writers. But the term for abhorring (דֵּרָאוֹן) is the same, with a slight difference of pointing, with that used by Daniel,

12. 2, for everlasting 'contempt'; and this brings his language into distinct reference to precisely the same subjects, viz., the wicked who never awake to true life, although as the Chaldee Targum here affirms, 'their *souls* shall not die.' Cocceius observes, that "by carcasses in this place are to be understood men abiding in spiritual death." To 'look upon' such carcasses is, according to Vitringa, to *contemplate* in them an impressive and awful demonstration of the divine justice in the punishment to which they are condemned. The consideration of the character and conduct which have been the procuring cause of their fearful lot will inspire the beholders with unutterable *loathing* and *contempt* excited by the moral stench of putrefying souls. Shut out from all participation in the blessedness and glory of the 'holy city,' devoured by the gnawing worm of conscience, exposed to the holy scorn of saints and angels, they are condemned to pine away in a *living death*, the horrors of which can only be depicted by the revolting spectacles of the 'vale of Hinnom' with its decaying carcasses and gloating worms. Fearful issue of apostatizing rebellion against Zion's King!

The point of prime moment, perhaps, in the present train of investigation, is that which relates to the *time* of this 'judgment of the dead.' To our own view, the evidence is decisive, that it cannot be at the 'end of the world,' as that phrase is generally understood. If so, why is it not found at the end of the book, and set forth as the grand finale of the course of events which lead to it? Is there any thing *subsequent* to the general judgment, as usually apprehended, except the eternal states of heaven and hell, a particular account of which does not enter into the revelations of this book? for the New Jerusalem state which ensues is obviously a state developed on the earth, and among men in the flesh. This is evident from its being said that the leaves of the Tree of Life are for the healing of the Gentiles, and the kings of the earth are to bring their glory or riches into the

holy city. This is palpably the same state with that described in the closing chapters of Isaiah and Ezekiel, as any one may be convinced who will institute a comparison between them. But Isaiah and Ezekiel confessedly portray what is in popular parlance understood by the 'latter day glory,' the bright and prosperous era of Zion's welfare on the terraqueous globe which we inhabit. How then can the description of a judgment which manifestly occurs *prior* to this economy be understood of one that is to take place after it? On what principle can the collocation, on that view, be accounted for? We know that it may be said that our construction utterly disturbs and deranges the entire system of prophetic Eschatology and throws us out at sea without rudder or compass. But is it not true? Is there any possibility of avoiding the conclusion? If there be, are we not at liberty to demand that it be pointed out? The conclusion certainly rests upon grounds that are very far from being intuitively fallacious or vain. We have fully and fairly presented them, and we have a sustaining consciousness that the greatest injustice would be done to our argument by treating it as a mere baseless vagary, the offspring of a wayward love of new, or strange, or astounding theories. On this head we can safely and securely adopt the language of an old commentator: "This I hold, not as if I desired to be the first broacher of new-found and strange opinions to the world, or as if I took pleasure to go against the consent of all writers; yea, God is my witness, how greatly I do detest and abhor that itching desire of hunting after and minting new and monstrous errors, by reason of a profane loathing of anciently received truth." (*Brightman on the Apoc.*, p. 270.) While therefore we plead not guilty to the charge of a morbid *cacoethes innovandi*, we still feel so deeply the constraint of loyalty to our inmost convictions of truth, that we cannot withhold our efforts from the attempt to settle, upon a solid basis, the genuine purport of revelation in a most

momentous department of its teachings; and we again reiterate our demand, that, if the conclusion we have stated above be unsound, the fallacy of it be exposed, and the true doctrine, on true grounds, be affirmed.

And let us here remark, that the only possible basis on which a refutation of our position can be made to stand, is the denial of the identity of the state described in the closing chapters of Isaiah and John; and if this *identity of state* is denied, then the *identity of language* employed in describing each must be accounted for, and the *principle* clearly laid down which requires us to admit this diversity of application. The Millennium of John precedes in the order of the visions, and doubtless in the order of events, the New Jerusalem. The New Jerusalem supervenes immediately or speedily upon the overthrow of the mystical Babylon, another term for the False Prophet, whose destruction synchronizes with that of the Beast, the symbolic designation of the fourth or Roman empire. The passing away of the Roman empire, in its decem-regal form, is the result of the sounding of the seventh trumpet, and the seventh trumpet announces the kingdoms of this world becoming the kingdoms of our Lord and his Christ; and this, according to Daniel, is the kingdom of the saints which endures for ever and ever, and consequently this must be the same as the New Jerusalem, unless there are to be two kingdoms both universal, or two eternities in succession. Now to what coming state of Christ's kingdom do Isaiah's glowing descriptions apply but to that set forth in Daniel, which is the same with the New Jerusalem of John? We confess to the intensest anxiety to know by what process of interpretation this result is to be set aside. If it stands, then must stand our collocation of the 'judgment of the dead,' for this takes place at the time of the passing away of the old heavens and the old earth, and it is the introduction of the new heavens and the new earth, which constitutes the New Jerusalem; and

the announcement of this is the closing theme of revelation. We have no account of a judgment or any thing else subsequent to it.

We may now perhaps deem ourselves somewhat prepared to reply to the objection, that the view above advocated deprives us of any clear and unequivocal assurance of any such event as a general judgment. We have seen that whatever difficulty may arise on this score, as it is a difficulty growing directly out of the fair exhibition of the Scripture statements on the subject, it is one with which we have no more concern than our readers. The disclosures of the Bible are the common *peculium* of all Christians, and the burden of its problems presses equally upon all. No man can be held responsible for difficulties that are created by the *simple exhibition* of what every body admits to be the veritable contents of the inspired word. The case would be different if they arose from the exigencies of what could be justly deemed any *peculiar scheme or theory*, involving points not generally admitted. But this we do not concede in the present instance to be the fact. We maintain, on the contrary, that the difficulty in regard to a general judgment at what is termed the end of the world, is an irresistible sequence from the *common construction* which is put upon the Scriptural records. Does not the solution then equally concern others with ourselves? And what *is* the solution?

No one will hesitate to admit that in this, as in every other sphere of Scriptural hermeneutics, the *certain* must be made the criterion of the *uncertain*. The grand point is to ascertain what *is* certain, and what is not. As far as concerns the general scope of our discussion hitherto, if we have not overrated the force of our reasonings, we have afforded such evidence in regard to the *resurrection*, that while the *fact* of the doctrine is impregnably sustained, the *form* of the doctrine must have undergone an important change in the mind's estimate by reason of the tests to which it has been submitted. Now if we may suppose that

the rational conviction reposes in the soundness of the main conclusion as to the essential nature of the resurrection, and consequently as to its being a process progressively evolved, one finds himself obliged to account to his own reason for the fact, that a usage of speech obtains in the Scriptures in regard to it, which is calculated to convey an impression directly the reverse of that which he believes to be the true one. As the Scriptural mode of expression, literally taken, seems to imply that the resurrection is a *simultaneous* event, to occur at some definite future period, he cannot well rest contented till he ascertains the origin of this form of speech, and settles the *principle* on which it is founded. His failure to do this, however, to his entire satisfaction, will not vacate the strength of his former assurance of having become master of the *truth* of the doctrine. Still he is prompted studiously to inquire. The result of his inquiries, if it agrees with ours, will be, that our Saviour and his apostles merely adopted the style of diction which had been immemorially prevalent among the Jews on this subject, and which is no doubt built upon the current phraseology of the Old Testament. According to that, a resurrection *par eminence* was to be one of the grand distinguishing features of the Messianic kingdom, the general designation of which was the עוֹלָם הַבָּא, or *world to come*, the great and glorious *dispensation* to be ushered in by the re-living Messiah, and forming the grand burden of all the prophets.* This distinguished period, of which the *chronological* characters were not very distinctly marked, was often

* "The Jews had a fancy, that the kingdom of the Messias would begin with the resurrection of the dead, as we have noted before; vainly indeed as to their sense of it; but not without some truth as to the thing itself: for from the resurrection of Christ the glorious epoch of the kingdom of God took its beginning, as we said before, which Christ himself also signified in these words, Mat. 26. 29." *Lightfoot, Hor. Heb. and Talm. on Mat.* 27. 52.

termed in a very general way 'the last day'—'the last days'—'the great day'—'that day,' &c. And as all time, in its longest duration, is but a handbreadth in the Divine estimation, so the prophets were often led to speak of events occurring in any part of that period, as happening at 'the last day.' Here then we have the key to those expressions of our Lord in the Gospels, in which he speaks of raising the righteous 'at the last day.' He does not deem it expedient to depart from the established formulas of speech with which the Jews were familiar. Time and the course of events would develope the *truth*, and the subsequent generations of the church would in this respect possess an advantage withheld, for wise reasons, from its primitive ages.

The intimations respecting the *judgment* are, as we conceive, to be interpreted on the same principle. When Paul, for instance, says to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom;" what evidence is there that this language is any thing more than that of Paul's prevailing anticipation of the occurrence of that *epiphany*, in connexion with the *judgment* and the *kingdom*, that were to distinguish the dispensation which had then opened, but the *precise periods* of which had not been revealed? Our Lord had said, Mat. 16. 27, "The Son of man shall come in the glory of his Father with his angels; *and then shall he reward every man according to his works.*" This we have shown to be an announcement of his incipient coming at the introduction of his Gospel kingdom, when his *reigning* and *judging* prerogative signally commenced. Must not this and similar announcements have been the foundation upon which this entire class of the apostolical declarations rested?—and what evidence is there that they possessed any more than *general* expectations founded upon *general* predictions, the specific chronological relations of which had not been communicated to them? Certainly it is impossible to show that the 'times and the seasons' which

the Father in his sovereignty had appointed, were expressly made known in the apostolic age; and there are slender grounds to suppose that the sacred writers have imparted what they had not received.

In 1 Pet. 4. 17, we find the apostle saying, "For *the time is come* that judgment must begin at the house of God; and if it begin first at us, what shall the end be of them that obey not the gospel of God?" Here is the clear enunciation of the fact, that a *process of judgment* had commenced, or was just about to commence, at the time when this epistle was written. It is clear, too, that the Jews were to be, in the first instance, the subjects of that judgment, and this lays the foundation for the reference, which is made by almost all commentators, of these words to our Lord's prediction in the 24th of Matthew, to the coming calamities of Jerusalem, in which both the *literal* and the *figurative* 'house of God' (i. e. the temple and the Jewish people) fell under the desolating scourge. But we have already assumed to show that that was pre-eminently the commencing epoch of a great dispensation of judgment which was to run down through the centuries of the Christian kingdom; and if this be so, how natural to interpret Peter's language to the same effect! Can that interpretation be shown to be wrong?

A like construction we put upon 1 Pet. 4. 4, 5, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: *who shall give account to him that is ready to judge the quick and the dead.*" By his being 'ready' to judge, &c., is implied that the great predicted process of judgment was just upon the eve of being commenced. The true nature of the distinction here hinted at between the 'quick' and the 'dead,' has ever been a point much mooted among commentators. The interpretation which recognizes in it the two classes of the 'godly' and the 'ungodly,' or the 'spiritually alive' and the 'spiritually dead,' strikes us as more in accordance with the general tone of revelation than any other, notwithstanding it seems

to conflict with a previous remark, that the righteous are not said to be the subjects of a judgment. But in such cases the allusion is generally to the *formal process and solemnities of adjudication*, in which the saints are represented rather as *judging* than as *judged*, although as a matter of fact it must of course be held, that all men without exception are really *the subjects of retribution*. This is clear from the apostle's declaration, "For we must all appear before the judgment-seat of Christ." But that the judgment here spoken of is the judgment of the great Messianic day, appears clear from the intimation that Christ is here said to be '*ready* to judge the quick and dead.' This would seem fairly to imply the actual present setting up of the tribunal, and this we trust we have already shown must be dated from the date of the Gospel kingdom.

The more common and accredited interpretation of the phrase 'quick and dead' makes it to refer to those who shall be *alive* at Christ's second coming at the end of the world, and the *dead* who shall have *died* previously to that event, but who shall then be raised in order to be judged. "None," says Pearson, "shall be there judged while they are dead; whosoever stands before the judgment-seat shall appear alive; but those which never died, shall be judged as they were alive." The difficulty cleaving to this interpretation is, that we cannot find that 'end of the world' at which this event is held as ordained to transpire. We have shown, we think, that the only 'judgment of the dead' of which the Scriptures speak as occurring at any particular epoch, is to be located at the *commencement* of the New Jerusalem state, which is indefinitely far from being at the winding up of the present mundane system. It is, on the contrary, the predicted consummation and perfection of that great order of things which has been so long evolving itself on earth, and which is at last to merge into a glorious sabbatism of the world, of undefined duration. The evidence of this must first be disposed of, before it will be possible to assign a general resur-

rection and judgment, and the second advent of Christ, to any such imagined 'end of the world.'

So again when Paul tells the Athenians that "God had appointed a day when he would judge the world by that man whom he had ordained," we read nothing more in the declaration than what Paul as a Jew had learned from his own oracles respecting the *day* or *dispensation* of the Messiah, which was universally understood to be a *day of judgment*, and which has actually proved to be such by the course of events under the Gospel kingdom.

That this is the true sense of the passage, as emanating from the mind of the Spirit by whom it was prompted, is to be inferred from the words that immediately follow—"whereof he hath given assurance unto all men, in that he hath raised him from the dead." We have already seen how intimately the resurrection of Christ is connected with the assumption of his regal dominion, to be exercised on earth during the Gospel dispensation, and the process of *judgment* begins at the same point and flows on through the same period. We see for ourselves nothing in the passage which necessarily implies the *distant futurity* of the day alluded to. On the contrary, when viewed in connexion with the general drift of the Scriptural announcements on this subject, the most plain and obvious sense seems to be, that *the day had already come*—that after long ages of forbearance, a dispensation had now been ushered in of which Jesus Christ was the head, that was to be distinguished by a grand discriminating process among all classes of men. Of this truth the apostle affirms that God was *now giving assurance* (παρασχών, in the present tense), in the fact of having raised up Jesus from the dead. But he was raised up *for this very purpose*, that he might enter at once upon that great process of judgment by which his kingdom was to be characterized. In this fact consisted the force of the 'assurance.' And thus are we elsewhere informed, Rom. 14. 9, "To this end Christ both died, and rose, and revived, that he might be

Lord both of the dead and living," and if Lord, then certainly Judge. Nothing, we conceive, can be fairly urged against this interpretation, but the *impressions* which have been traditionally received on the general subject. But even these, we think, will give way before the demonstrable position, that the established rendering—'hath *appointed* a day',—is entirely without proof. It is impossible that the reader should be more surprised at the announcement of this fact, than were we ourselves at its discovery. A fact it nevertheless is. We are fully prepared to evince that the use, in this connexion, of the word 'appointed,' considered as synonymous with *fixed, decreed, ordained,* is completely unauthorized by the established diction of holy writ. The original word is ἔστησε, which, as every Greek scholar is aware, comes from the root ἵστημι, signifying in its primitive and intransitive sense *to stand,* thence in its active import *to cause to stand, to place, to settle,* and finally, following the natural train of thought, *to establish, ratify, confirm;* in which sense it is applied to confirming or establishing *testimony—a kingdom—a law—an oath,* &c. The word occurs in the Aorist, as here, twelve times in the New Testament, exclusive of the present, in not one of which does it bear a sense that warrants the rendering in question. It is true, indeed, that both Schleusner and Bretschneider give the word in this passage the meaning of *præstituo, præfigo, constituo, certo definio, to appoint or fix beforehand,* but as they neither of them give any authority, it must of course be deemed no more than their private opinion, and the definitions of a Lexicon are of very little account, except so far as they are sustained by the Concordance. But a reference to the Concordance will fail to afford *a single instance,* apart from this, where the sense of *appoint, purpose, fix by previous decree,* can be legitimately assigned to the term. That idea, as we shall soon see, is appropriately expressed by another word entirely. The instances, so far as we have been able to discover, which come nearest to the point, are the

following: Mat. 26. 15, "And they *covenanted* (ἔστησαν) with him for thirty pieces of silver." Acts 1. 23, "And they *appointed* (ἔστησαν) two, Joseph and Matthias." This clearly denotes an act *that was done at the time*. Acts 7. 60, "And he kneeled down, and cried with a loud voice, Lord, *lay not* this sin to their *charge* (μὴ στήσῃς)." In nearly every other instance the word is used, in this tense, to denote a *local standing* or *placing*. In other modes and tenses, besides the literal sense of *station* or *collocation*, the dominant import of the verb is to *establish*, not in *purpose*, but in *act*. Thus Rom. 3. 31, "Yea, we *establish* (ἱστῶμεν) the law." Rom. 10. 3, "Going about to *establish* (στῆσαι) their own righteousness." Hebrews 10. 9, "He taketh away the first that he may *establish* (στήσῃ) the second." Mat. 18. 16, "That in the mouth of two or three witnesses every word *may be established* (σταθῇ)." We are unable to discover any other passages in the Gospels or Epistles bearing more directly on the *usus loquendi* than those we have now cited, and from these it must be apparent that the rendering is not sustained, as in all of them the idea of *futurition* is entirely wanting. They denote a *present* and not a *purposed* act.

On recurring to the Septuagint we find the original verb in a vast majority of cases employed to represent either the Hebrew word עָמַד *to stand*, or נִצַּב, pas. נִצָּב *to be set, placed*, or *stationed*. Repeated examples occur of its being used in the metaphorical sense of *establish, confirm, make sure and steadfast*, precisely similar to those already quoted from the New Testament. But out of a list of four or five hundred instances given in Trommius, we have not been able to find a single unequivocal case where the word is to be rendered in the sense of *previously appointed, fixed*, or *ordained*, in reference to an event or a fact of future accomplishment. But for this, in regard to both Testaments, a very good reason may be assigned. The proper term for expressing that idea is not ἵστημι, but τίθημι, *to put, to place*, and secondarily *to appoint, constitute, ordain*, in which latter

sense it is expressly applied to the *designation of set times and seasons* in Acts 1. 23: "It is not for you to know the times and the seasons which the Father *has put* (ἔθετο, *set, constituted* or *fixed)* in his own power," i. e. in the exercise of his supreme power. Other instances are the following: Acts 13. 47, "I have *set* (τέθεικα) thee to be a light of the Gentiles," &c. Heb. 12, "Whom he hath *appointed* (ἔθηκα) heir of all things". 1 Thes. 5. 9, "For God hath not *appointed* (ἔθετο) us to wrath," &c. 1 Pet. 2. 8, "Whereunto also they were *appointed* (ἐτέθησαν)." John 15. 16, "I have chosen you, and *ordained* (ἔθηκα) you, that ye should go," &c. This usage might be still farther illustrated, and with equal fulness from the Septuagint, but we presume the above array of citations will be sufficient to make good our position, that the proper term, in Biblical style, for conveying the idea of *decretory appointment* is τίθημι and not ἵστημι.

To what conclusion then are we brought in regard to the passage before us, "God hath *appointed* (ἔστησε) a day in which he will judge the world?" Is it not inevitable that the sense to be assigned is, that God hath *established at the present time* such day?—that it is even now current—that it is *brought in*—and that in this fact lies the great motive to repentance which the apostle urges upon the Athenians? We cannot for ourselves get over the evidence that the term in its genuine import denotes the *establishment in the present time* of the designated day; nor will it of course be possible to convict this view of error except, in the first instance, on *philological* and not on *theological* grounds. We have no peculiar complacency in disturbing or unsettling the fixed views of Christendom in regard to the meaning of terms involving important points of doctrine. But then, on the other hand, we hold the claims of Truth to be imperative and paramount, and we cannot consent to purchase exemption from even the most trying imputations by witholding the utterance of our solemn convictions on the momentous themes of revelation.

Nor is it to be overlooked in this connexion, that several of the passages usually interpreted of a particular day of future judgment are in reality, in their genuine import, of a far more general bearing than the English reader would suppose. Thus Mat. 10. 15, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah *in a day of judgment* (*ἐν ἡμέρᾳ κρίσεως*), than for that city." Mat. 12. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof *in a day of judgment* (*ἐν ἡμέρᾳ κρίσεως*)." 2 Pet. 2 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust *unto a day of judgment* (*εἰς ἡμέραν κρίσεως*) to be punished." 2 Pet. 3. 7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire *against a day of judgment* (*εἰς ἡμέραν κρίσεως*) and perdition of ungodly men." Rom. 2. 16, "*In a day* (*ἐν ἡμέρᾳ*) when God shall judge the secrets of men by Jesus Christ, according to my Gospel." In respect to these cases, and others similar, we do not feel called upon to pronounce as to the degree of positive testimony which they afford to the view of the subject we are now advocating. We simply adduce the usage as a *matter of fact*, upon which the reader will form his own opinion. There are indeed other instances where the more definite expression *ἐν τῇ ἡμέρᾳ κρίσεως, in the day of judgment*, occurs, but the former also occurs, and is doubtless founded upon some sufficient reason, if we were capable of ascertaining it.

At the same time we do not feel urged by any special necessity to rest the weight of our main conclusion on any minor point of doubtful criticism. *The true sense of Scripture is that sense which is according to truth.* The grand doctrine of judgment revealed in the holy oracles is, that *man shall be judged;* just as the grand doctrine of the resurrection is, that *man shall rise.* As to the exact *manner* of the accomplishment of the one or the other, we see no grounds for believing that any announcements of revela-

tion were designed to be so imperatively categorical and final as to preclude our rational researches into the *intrinsic nature* of those processes, or to forbid the adoption of the sound conclusions thence resulting. Let us suppose, then, that these results are in fact nothing short of the discovery that both the resurrection and the judgment actually resolve themselves into a *law of our nature*—that our physical, psychical, and moral constitution is such, that we really and necessarily rise at death into the true resurrection, and that in so doing we *ipso facto* become the subjects of a *judgment* which seals our destiny for eternal ages. Can we set aside this decision of our reason when we come to the interpretation of the literal record bearing upon these events? Is it possible that it should not control our construction of the letter of the word, in the numerous instances in which it seems to localize and tie down to a crisis a process which we *know* to be continually going on? Can we forego the certain and give ourselves up to the ambiguous? Is this the required mode of doing homage to that word which so bids us to count *truth* our highest treasure? And what, we ask again, is the *true sense* of Scripture but its accordance with *truth*?

We have thus, we believe, brought under review all the important and leading texts, both in the Old and New Testament, bearing upon the subject of the resurrection. We have endeavored to subject them to the test of a free but fair exegesis, and the results are now before us. Without assuming to be free from the bias which must be conceived as operating throughout in favor of the theory, so to term it, which we have aimed to establish, we may still perhaps be allowed to claim a competency to judge, in some impartial degree, of the weight of the evidence adduced in support of

our position. Admitting the possibility that the *law* of the development of our future being may be very probably ascertained by a scientific inquest into the physical and intellectual constitution with which we are endowed, the presumption is certainly warranted that the language of revelation on the subject is so framed as not to be intrinsically inconsistent with our previous conclusions. It may not indeed be so constructed as to yield that as the most direct and obvious sense, which we are convinced is the true sense, and yet we should reasonably expect it to be of such a character as would not irreconcilably *conflict* with the assumed verity of the doctrine. We have seen, if we mistake not, that the language of the inspired oracles does really answer to this condition. It has been shown, we think, upon competent grounds, that the leading term employed for conveying the doctrine—'Anastasis,' *resurrection*—genuinely implies the idea of *future life, future living again after death.* The implication of *the revival of the dead body* is not involved in the true sense of the word, in its general use in this connexion. The proof of this point must be considered as the virtual establishment of our position; for the generally received sense of this term is the main pillar of the generally received doctrine. The inevitable query at once occurs, If the doctrine of the resurrection of the body is not taught by the term 'resurrection' fairly interpreted, by what is it taught? * We admit, indeed, the possibility that the term

* "'Revivification,' it is argued, 'implies previous deadness; rising again, previous recumbency. But the interred body is alone either dead or recumbent. Reject the resurrection of the interred body, and you reject the resurrection altogether.' Revivification and resurrection, it is replied, imply continued organization; the interred body is not only dead but entirely disorganized, therefore resurrection cannot apply to the interred body. Its so-called resurrection would not be resurrection but sublimation. Resurrection applies to the deceased *man*, and not to that with which he ceased, on his relatively dying, to have any connection, and which never formed a part of his essential *manhood*, a manhood neither composite nor partible. . . . He who, when he says, 'I believe in the re-

may be used in such connexions and relations, as to *seem* to teach the tenet in question, but we claim nevertheless to have shown, that in all the passages which would naturally be referred to and relied upon for this purpose, a sense may be elicited, without the least violence to language, that entirely harmonizes with the asserted genuine import of the term.

What then becomes of the Scriptural evidence of the *resurrection of the body?* Does it not evaporate in the crucible of logical and philological induction? And is it not inevitable that a great change must come over our estimate of the doctrine, viewed as a disclosure of holy writ? Can it hereafter present the same aspect to the reflecting mind as formerly, when conceived to involve the averment of the requickening of the inhumed relics of the corporeal structure? Especially, are we not presented with a new and all-important view of the central fact, our Saviour's resurrection? Conscious we may be of a severe shock to all our fixed preconceptions on the subject, so that we can scarcely refrain from the exclamation of Mary, "They have taken away my Lord, and I know not where they have laid him," and yet can the evidence be resisted? But if admitted, how sublime and interesting the inference that follows! As our Lord forthwith emerged from his temporary subjection to death into a glorious resurrection-state, so also do all his members, the participants of that divine quickening principle which they derive from him, pass at once from their corruptible to their incorruptible existence, and appear in his presence clad in his likeness. No centurial sleep of the soul—no imperfect state of disembodied consciousness—no semi-celestialized condition—awaits the heirs of 'the resur-

surrection of the body,' really means, 'I believe in the sublimation of the corpse,' says what he really does not mean, or really believe. The ancient millenarians were more honest, though not less mistaken; they believed in the resurrection of every tooth and nail." *Stephenson's Christology*, Vol. II. p. 193.

rection and the life.' The deposition of their garments of flesh is but the signal for their enrobement with the vesture of light in which they shall shine forth as the brightness of the sun in the firmament of heaven. No unrelieved longing for the resumption of their 'house which is from *earth*' can chill the ardor of ecstatic spirits for ever at home in their 'houses which are from *heaven*.' The departure of the saints from the present life is but the development of that heavenly manhood which admits them at once to eternal fellowship with all that are within the veil, and to a complete and everlasting union with their risen and redeeming Head, around whom the spirit-bodied hosts, in ever multiplying circles, continue to cluster. The true Levites of the universe, they gather round the celestial tabernacle, the enthronement of the Shekinah, whose light is ever on them, and to whose glory their own will be for ever more and more assimilated. By being translated they become eternally transfigured, like Moses and Elias on the holy mount, and no supervening 'heaviness from sleep' shall ever interrupt the exclamation—prompted by a rapture which Peter never knew—'Lord, it is good for us to be here!'

CHAPTER XI.

"*The Times of the Restitution of all Things.*"

THE obvious relation of the remarkable passage in Peter's discourse, Acts 3. 19–21, to the general subject of Scriptural Eschatology, with which our whole discussion is closely linked, suggests the propriety of a somewhat minute and critical survey of the apostle's language. It holds, as is well known, a prominent place in the general system of interpretation denominated Millenarian, and in the view which that theory takes of it, it stands confrontingly in the

way of the leading results to which we have come in the preceding pages. We propose, therefore, to attempt a careful exegesis of the passage, the results of which may perhaps leave it in the attitude of alliance rather than of conflict with our dominant conclusions.

ACTS III. 19–21.

GR.	ENG. VERS.
Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,	Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
Καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν,	And he shall send Jesus Christ, which before was preached unto you:
Ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.	Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

These words are a part of Peter's discourse on the occasion of the healing of a lame man at the Beautiful Gate of the Temple. As the people flocked together in amaze, on the report of the miracle, Peter seized the opportunity to preach to them Christ crucified, at the same time charging upon them the guilt of his slaying, and affirming that God had again raised him from the dead, of which they (the apostles) were witnesses, and that it was through faith in the name of this crucified and risen Saviour, that perfect soundness had been imparted to the cripple before them. He then goes on to mention all the apology of which their conduct would admit, to wit, that they had done it through ignorance; and finally closes by urging them to repent, from this among other motives,—that their sins might be blotted out when the times of refreshing should come from the presence of the Lord.

The inference is doubtless very clear, that Peter alludes to a *time* or *state of things* which there was reason to expect; and which was in fact the subject of a well-known and prevalent anticipation among the Jews. The grounds of such an anticipation must of course have been the prophetic announcements of the Old Testament, and these we are no doubt able to recognize in many of that class of predictions which are emphatically termed *Messianic*. But before attempting to specify these, it will be well to endeavor to concentrate all attainable light upon the import of the expression καιροὶ ἀναψύξεως, *times of refreshing*.

The term ἀνάψυξις, which occurs but in this single instance in the New Testament, is derived from the verb ἀναψύχω, the distinct primitive elements of which, according to some lexicographers, are ἀνά, *again*, and ψυχῶς, *cold*, and thus intimating that kind of *refreshment* or *recreation* which is produced by *cooling*, after excessive heat. The Vulgate accordingly renders the phrase in this place by *tempora refrigerii, times of refrigeration*. As however a leading sense of the verb ψύχω, the ultimate radical, is *to breathe*, so the *refreshing* indicated by the term ἀνάψυξις involves the closely related idea of that *free respiration*, which is effected, for instance, by the operation of fanning, when one is exhausted and faint. The definitions given by Hesychius and Stephens of the primitive etymon illustrate the usage still more fully. The latter thus defines ἀναψύχω; *refrigero eventilo; interdum pro abstergo, desicco;* metaphorice, *recreo, refocillo, reficio, proprie reficio a calore*. He then quotes Eustathius, who says that ἀνάψυχειν implies *restoration from a kind of deliquium*, or *failure of animation*, as ἀποψύχειν, on the contrary, signifies *animam efflare, to breathe out the soul*, or *to experience a suspended animation*. As to the derivative ἀνάψυξις, he remarks that while its literal sense is *refrigeration*, it is used metaphorically for *recreation, refreshment (refocillatio)*. Hesychius in his lexicon defines the verb ἀναψύχω by ἀνεμίσαι from ἄνεμος, *wind*,

i. e., *to refresh by agitating the air*, and the participle *ἀναψύχων* by *ἀναπνέων*, *breathing again;* and the substantive *ἀνάψυξις* is equivalent to *ἀνάπαυσις*, *rest*, and also in some cases to *παραμυθία*, *consolation*, *comfort*, with which agrees the Syriac rendering of the present passage, *times of tranquillity*.

On the whole, we collect from these authorities the leading idea of *cooling from the agitation of the air* and that consequent *refreshment and invigoration which is the result of a freer and fuller respiration, to one who is well nigh exhausted by oppressive heat or fatigue.* It implies a kind of return to the body of its animating principle, and an effect which we should express in English by the word *inspiriting*, as the relation of the original word to *ψυχή*, *soul*, is very obvious.

As to the Septuagint usage, this particular word occurs there also but once, viz., Ex. 8. 15: "But when Pharaoh saw that there was *respite* (*ἀνάψυξις*), he hardened his heart," where the original Heb. רְוָחָה properly implies *relaxation*, *remission*. But the cognate *ἀναψυχή*, and the verb *ἀναψύχω*, not unfrequently occur in a very analogous sense, although employed as the representative of different Heb. words. Thus, Ps. 66. 12, "We went through fire and water; but thou broughtest us out into a *wealthy place* (*εἰς ἀναψυχήν*)." Jer. 49. 31, "Arise, get you upun to the wealthy nation, that *dwelleth without care* (*καθήμενος εἰς ἀναψυχήν*)." Ps. 39. 13, "O spare me, that I may *recover strength* (*ἀναψύξω*) before I go hence and be no more." The Heb. is here אַבְלִיגָה, from בָּלַג, *to exhilarate*. Ex. 23. 12, "That thine ox and thine ass may rest, and the son of thine handmaid and the stranger *may be refreshed* (*ἀναψύξῃ*)." Heb. יִנָּפֵשׁ, *may be re-souled*, from root נֶפֶשׁ, *soul*. 2 Sam. 16. 14, "And the king, and all the people that were with him, came weary, and *refreshed* (*ἀνεψύξαν*) themselves there." Heb. וַיִּנָּפֵשׁ, as before. 1 Sam. 16. 23, "So Saul was *refreshed* (*ἀνεψύχε*), and was well." Heb. רָוַח, *to be wide*,

spacious, hence metaphorically *to have space to breathe in, to be refreshed.* In all these cases the predominant sense of what may be termed *freshened animation* is obvious. But this idea is closely related to that of *resurrection*, considered in its frequent scriptural sense of *moral or spiritual revivification*; and therefore it is not surprising that some commentators have been led to compare this phrase with the Syriac and Chaldaic formula 'day of consolation' for 'day of resurrection.' Hos. 6. 2, "He will revive (or vivify) us in the days of consolation, which shall come in the days of the vivification of the dead." As we have already seen that the sense of *refreshment* as expressed, by the word before us is analogous to that of *consolation*, and as *consolation* and *resurrection* convey in these ancient dialects kindred conceptions, it is but taking a legitimate step in logic to connect the idea of *refreshment* or *reanimation* with that of *resurrection*, i. e., spiritual resurrection. Accordingly Heinsius remarks (*Exerc. S. S.* p. 272), that "the Rabbinical writers call the future life *a refreshing*—רוחה בעולם הבא, *respiration in the world to come*, as when they say *one hour of refreshment in the world to come* is better than a whole life in the present world." The phrase therefore we take to be a general designation of the auspicious times of the Messiah, in connexion with whose dispensation there was to be a period of revival and refreshment, which is frequently set forth under terms appropriate to a grand spiritual quickening, such as we have already intimated to be characteristic of that destined economy. An equivalent phraseology discloses itself repeatedly in the Old Testament prophets, and the predicted *inspiriting* the dry bones and lifeless bodies of Ezekiel's vision is perhaps to be recognized as one of the foundation passages on which it rests.

An allusion, though somewhat obscurely conveyed, may perhaps be recognized in the passage to Is. 28. 12, "To whom he said, This is the *rest* wherewith ye may cause the weary to rest: and this is is the *refreshing* (Vulg. *re-*

frigerium): yet they would not hear." It is worthy of notice, that the Hebrew word for *rest* in this text is מְנוּחָה, from נוּחַ *to rest*, the true origin of the Syriac ܢܝܚܘܬܐ rendered *tranquillity* in the passage of Peter, and closely related to ܢܘܚܡܐ *nuhama*, rendered *consolation*, and applied, as we have already seen, to the *resurrection*.

Viewed in the light now suggested, the words are a very appropriate and characteristic designation of the *times of the Messiah*, or the *great Gospel era*. This was to be a period of *moral quickening*, *refreshing*, and *rest*, and the phrase before us falls into entire coincidence with the *restitution* or *restoration of all things* shortly to be considered. This period is to be regarded as commencing with the commencement of the Gospel kingdom; and this we have already shown to be synchronical with the incipient second coming of Christ after his resurrection and ascension. The drift of Peter's exhortation is, that his hearers should repent, as the grand and indispensable means of bringing upon them the signal blessings of this glorious and happy dispensation, which had just opened upon the world. It was only in this way that they could come into a full participation of the inestimable benefits of the Gospel economy.

But it might seem that a different shade of meaning is given to the passage by the words of our established version; "Repent ye, therefore, and be converted, that your sins may be blotted out *when* the times of refreshing shall come," &c. But upon recurrence to the original, we find great reason to doubt whether the true sense of the words is given in this connexion. The reading of the Greek is ὅπως ἂν ἔλθωσι, of which the rendering accredited by prevailing usage is undoubtedly *in order that they may come*, instead of *when they come*, or *when they may have come*. The latter sense is perhaps grammatically possible, and is actually adopted by several respectable commentators. Thus Beza, E. Schmidius, and Glassius render by 'postquam venerint,' *after they shall have come*. Vulg. 'ut cum venerint,' *that*

when they may have come. It is observed however by Kuinoël, that the examples cited in support of this construction are not strictly in point, as the verb following the particle is in the indicative instead of the subjunctive mode, as here. The soundest view, therefore, is undoubtedly that adopted by the mass of interpreters who take ὅπως ἄν in the telic sense of 'that,' 'in order that,' i. e., as denoting the *final cause* or *reason* of the specified action. The phrase occurs frequently in the Septuagint, in which it answers to לְמַעַן, *to the end that*, as Ps. 9. 14, "*That I may show forth* (ὅπως ἂν ἐξαγγείλω) thy praises." Ps. 92. 7, *That they may be destroyed* (ὅπως ἂν ἐξολοθρευσθῶσιν) forever." Ps. 119. 101, "*That I may keep* (ὅπως ἂν φυλάξω) thy words." Thus too in the New Testament, Acts 15. 17, "*That* the residue of men *may seek* (ὅπως ἂν ἐκζητήσωσιν) the Lord." Luke 2. 35, "*That the thoughts of many hearts may be revealed* (ὅπως ἂν ἀποκαλυφθῶσιν)." Rom. 3. 4, "*That thou mayst be justified* (ὅπως ἂν δικαιωθῇς)." So in Aristophanes, ὅπως ἂν εἰδῇ, *that he may know.* Thus too the Syriac version of the passage, "*That* your sins may be blotted out, and the times of refreshing *may come.*" Tertullian, 'Ut tempora superveniant,' *that the times may supervene.* Irenæus, 'Ut veniant,' *that they may come.**

These examples are doubtless sufficient to establish the usage. The purport of the apostolic injunction is, that they should repent *in order that* the times of refreshing might come. Consequently the remarks of Lightfoot on the passage, viewed in its Millenarian bearings, stand in all their

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* "Ὅπως is used 52 times without ἄν; and in every instance (except one, where it is an adverb, and is properly translated 'how') it is rightly rendered 'that,'—being equivalent with ἵνα οὕτως, i. e., *ut sic* or *quomodo fiet*, as is rightly observed by Hoogeveen, p. 426. The word used in the New Testament to express '*the time when*' is ἐπεί. Ὅπως is not once found in this sense; and is seldom so used by other writers. When it does so occur, it is followed by an indicative (like *ut*, *when*, in Latin), as Iliad, B. XVII. 308." *Investigator of Prophecy*, Vol. II. p. 54.

force. "The apostle is to be understood as speaking concerning the present refreshing by the Gospel, and God's present sending Christ a nong them in the power and ministry of that,—and not of a refreshing at the calling of the Jews, which is yet to come; and God's sending Christ personally to come and reign among them, as some have dreamed; and it is but a dream. For let but this text be seriously weighed in that sense, that opinion would make of it: 'Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing come;' as meaning this: 'Repent ye now, that your sins may be blotted out two thousand, or I know not how many hundred, years hence, when the calling of the Jews shall come.' If this be not the sense that they make of this text, that produce it to assert Christ's personal reign on earth for a thousand years,—I know not why they should then produce it; and if this be the sense, I must confess I see no sense in it." He then goes on to observe with the utmost justice, as we conceive, that "the words are facile and clear, and have no intricacy at all in them, if the Scripture may be suffered to go upon its own wheels; and they may be taken up in this plain and undeniable paraphrase: 'Repent ye, therefore, and be converted, that your sins may be blotted out; so that the times of refreshing by the Gospel may come upon you from the presence of the Lord; and he may send Jesus Christ in the preaching of the Gospel to you, to bless you in turning away every one of you from his iniquities.'"

The only objection that can be urged, with any show of reason, against this interpretation is, that it represents a state of things *which had already come* as being still a subject of *future occurrence.* How, it is asked, could the Jews be exhorted to repent *in order* to bring about an event which, by the supposition, had already entered upon a process of fulfilment? The sufficient reply is, that no impropriety can be charged upon the use of this language, when we are expressly taught to pray that the 'kingdom of God *may come*,'

although that kingdom was long ago established, and has in fact been *coming*, from age to age, ever since the period of the ascension? In uttering this prayer we merely express the desire that the kingdom may *continue to come*—that it may come with *deeper power and wider spread*—that it may more fully realize to men all the blessings it was intended to convey. So it is easy to conceive that although the 'times of refreshing' had really been ushered in, and Peter's hearers were living under them, yet their repentance might still be the means, and the only means, of securing to themselves all the benign effects which those 'times' were calculated to produce. Mr. Barnes in his Notes (in loc.) has well expressed the leading idea of the passage in the following paraphrase:—"'You are living under the times of the Gospel, the reign of the Messiah, the times of refreshing. This happy, glorious period has been long anticipated, and is to continue to the close of the world; the period *including* the restitution of all things, and the return of Christ to judgment, has come; and is therefore the period when you can find mercy, and you *should* seek it, to be prepared for his return.' In this sense the passage refers to the fact, that this time, this dispensation, this economy, *including all this*, had come, and they were living under it, and *might* and should seek for mercy. It expresses, therefore, the *common belief of the Jews* that such a time *should* come, and the comment of Peter about its nature and continuance. That time *had come*. The doctrine that it *should* come was *well-founded*, and had been fulfilled. This was a reason why they should repent and hope in the mercy of God." On any other view we can see no pertinency in the apostle's argument.

"And he shall send Jesus Christ, which before was preached unto you;" that is,—'And the promise of sending Jesus Christ shall be fulfilled.' It does not, any more than the former phrase, imply the *futurition* of the sending relatively to the time when Peter uttered the words, but in

reference to the time when the promise was given. Thus in like manner, Mat. 17. 11, "And Jesus answered and said, Elias truly *shall first come*, and restore all things;" that is, the declaration that Elias *should first come* was true, although he immediately adds that it *had already taken place*. So here. The economy, the dispensation, which was to be distinguished by this second coming of Christ, had entered upon its incipient stages, and they are exhorted to hasten to avail themselves of its advantages.

"Whom the heaven must receive (*ὃν δεῖ οὐρανὸν μεν δέξασθαι*)." The grammatical construction is here subject to some doubt, as the words may be rendered either, 'whom the heaven must receive,' or, 'who must receive the heaven.' Commentators are accordingly divided as to their genuine import. The drift of the announcement is substantially the same on either construction, but for ourselves we prefer the latter, from its bringing the passage into harmony with repeated intimations in Daniel, where the term 'heaven,' or 'heavens,' is expressively employed to denote, by way of eminence, the seat of the mediatorial kingdom, and as in fact equivalent to the *Divine Occupant* himself. Thus, Dan. 4. 26, "Thy kingdom shall be sure unto thee after that thou shalt have known that *the heavens do rule*." So the phrases, 'the God of heaven,' 'the Lord of heaven,' 'the kingdom of heaven,' &c., are of more frequent occurrence in Daniel than any other sacred writer, and he is peculiarly the prophet of the second advent, which commenced on the establishment of the Gospel kingdom. The *necessity*, therefore, of the fulfilment of these predictions of Daniel seems to have laid the foundation for the use of the word *δεῖ*, *must*. The express declarations of the Old-Testament prophet made it not only *fit* and *proper*, but absolutely *indispensable*, that our risen Lord should 'receive,' i. e. should *occupy*, the heavens as his permanent abiding-place, and the palace of his power, till all his enemies were subdued. It was necessary, moreover, in

order to the fulfilment of the oracle, Ps. 110. 1, "Sit thou at my right hand, till I have made thine enemies thy footstool." The words therefore are an intimation of the *power* and *exaltation* to which Christ was to be advanced, and which is elsewhere expressed as follows, 1 Pet. 3. 22, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Heaven was henceforth to be his throne, from which the affairs of his kingdom were to be administered, and from which he was still to be continually *coming*, as we have already shown, in the demonstrations of his spiritual power and his all-controlling providence. But this brings us to a still more important part of the announcement.

"Until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The true construction of this clause depends upon the determination of the genuine import of the phrase ἄχρι χρόνων, *until the times*. On this point we do not hesitate to adopt the sense of *during*, implying not the *terminus*, but the *continuance*, of the period in question, or, in other words, that Christ is to continue to occupy the heavens *during and to the end* of the times of the restitution of all things. The usage confirming this acceptation is capable of being very fully illustrated. The following are cases strikingly in point.* Acts 20. 6, "And came unto them to Troas *in five days* (ἄχρις ἡμερῶν πέντε);" i. e. were five days in accomplishing the voyage. Acts 13. 11, "Thou shalt be blind, not seeing the sun *for a season* (ἄχρι καιροῦ); i. e. during a season. Luke 4. 13: "And when the devil had ended all the temptation, he departed from him *for a season* (ἄχρι καιροῦ);" i. e. during a season. Acts 27. 33, "And *while* (ἄχρι οὗ) the day was coming on;" i. e. during the time that the day was dawning. Rom. 8.

* "Non semper *terminum temporis* seu *tempus ad quod*, sed etiam *intervallum, tractum temporis* quo aliquid factum fuerit, significat." Schleusner.

22, "The whole creation groaneth and travaileth in pain together *until now* (ἄχρι τοῦ νῦν);" i. e. during the whole past interval till now. Rom. 11 25, "Blindness in part is happened to Israel *until* (ἄχρις οὗ) the fulness of the Gentiles be come in;" i. e. as Schleusner renders it, 'So long as the fulness of the Gentiles shall be coming in.' Heb. 3. 13, "But exhort one another daily *while* (ἄχρις οὗ) it is called to-day."

The fact is, this will be found upon examination to be the predominant sense of the term, and we do not hesitate to apply it to the following passages: Rev. 15. 8, "And no man was able to enter into the temple, *till* the seven plagues of the seven angels *were fulfilled* (ἄχρι τελεσθῶσιν);" i. e. so long as these plagues were fulfilling. Rev. 17. 17, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast, *until* the words of God *shall be fulfilled* (τελεσθήσονται);" i. e. while the words of God are fulfilling. Rev. 20. 3, "That he should deceive the nations no more *till* the thousand years *should be fulfilled* (ἄχρι τελεσθῇ);" i. e. while the thousand years should be in the course of fulfillment. Rev. 20. 5, "The rest of the dead lived not again *till* the thousand years *were finished* (ἄχρι τελεσθῇ);" i. e. while the thousand years were finishing; which, however, by no means implies that they *did* live after the expiration of that time, as there is no authority for the insertion of the word 'again' in the text.

The foregoing adduction of instances we presume will be sufficient to afford a very strong confirmation of the sense we have assigned to the term in the passage before us. Christ retains his celestial throne *during* the lapse of the entire period that the grand *restitution* is going on, nor is there any necessary implication that he will *even then*, in any sense, vacate it, or return to the earth in any different *manner* from that in which he had continued to visit it during the whole period of his heavenly session, viz., by his

spiritual and providential presence. But we may still admit that though the *manner* will be the same, the *degree* will be different. We think there is abundant evidence that there is in reserve for the latter days of this world's destiny a far more illustrious and glorious display of the spiritual power of Christ in his Gospel than has ever yet been witnessed, but as to any such event as is usually anticipated under the denomination of the *second personal advent*, we apprehend that it will never arrive, simply for the reason that we believe such an advent was never promised, and that that which *was* promised took place, or began to take place, *when* it was promised, and that was eighteen centuries ago. If the developments of time should hereafter realize such a *coming*, it will of course establish the fallacy of our conclusions; but we abide firm in the conviction that nothing *but* time will do it.*

But the purport of the remaining clause now claims attention: "The times of the restitution of all things."

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* The following are selected from among the Jewish testimonies to the tenet of a signal 'restitution' under the reign of the Messiah.

"Man shall be restored in that time, namely in the days of the Messiah, to that state in which he was before the first man sinned." *R. Moses Nachmanides in Deut.* § 45.

"R. Berakyah, in the name of R. Samuel, said: Although things were created perfect, yet when the first man sinned, they were corrupted and will not again return to their congruous state till Pherez (i. e. the Messiah) comes, as it is said Ruth 4. 18, 'These are the generations (תולדות *toledoth*) of Pherez.' 'Toledoth' is written full (with ו), because there are six things which shall be restored to their primitive state, viz., the splendor of man, his life, the height of his stature, the fruits of the earth, the fruits of the trees, and the luminaries (the sun, moon, and stars)." *Bereshith Rabba, Fol.* 11, *Col.* 3.

"In that time (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned." *R. Becai in Shilcan Orba, Fol.* 9, *Col.* 4,

The original term ἀποκατάστασις is a derivative from ἀποκαθίστημι, of which the primitive sense is *to restore*, as for instance, a sprained or dislocated limb to its former soundness, a diseased body to health, a captive people to their own country, a distracted or lawless community to order and good government. Hence the noun is defined by philologists by *emendatio, restitutio in pristinum statum, mutationem in meliorem conditionem;* all importing *restitution*, or *restoration to a better state and condition.** With this is obviously closely related the idea of *consummation, completion, perfection;* whence Hesychius and Phavorinus represent it by τελείωσις, *perfection.* By the earlier interpreters it was understood in this connexion as equivalent to *accomplishment*, or *exhibition*, or *disposition*, or *final settlement.* Thus the Syr. 'Until the fulness of the time of all things.' Arab., 'Until the times in which all the things shall be perfected or finished.' Iren. 'Until the times of the disposition of all the things,' &c. Tertull., 'Until the times of the exhibition of all the things,' &c. Œcum., 'Until the times that all the things come to an end.'

Mr. Faber endeavors to make out from the word the sense of *the actual accomplishment, the completed result, the effected settlement* or *restoration* of all things. To this he was led by his desire to set aside the hypothesis of a *pre-millenarian restitution*, which of course requires the sense, not of a *completed*, but of a *commencing* and *current restitution* of all things predicted, which is to be wrought under the personal reign of Christ during the Millennial period. On the one theory, therefore, this restitution is to be dated

* "Quamdiu tempora N. T. durant, quibus per religionem Christianam omnia in meliorem statum sunt redigenda," *as long as the times of the N. T. continue, in which by means of the Christian religion all things shall be reduced to a better state.* Schleusner in voc.

'Αποκατάστασις, *the restoration of any thing to its former state:* hence *change from worse to better, melioration, introduction of a new and better era.* Robinson's Lex. of N. T. in voc.

at the *commencement* of the Millennium, when Christ is supposed to return in person to the earth; but on the other, at the *close*, to which it is contended the second personal advent is more properly to be referred. Of these two views the former undoubtedly involves the more correct interpretation of the term, which denotes *the act or process of restitution*, but it is, in our view, utterly erroneous in regard to the *time* to which this process is to be assigned. The 'restitution of all things,' as we conceive it, is but another name for that *grand system of restoration* or *rectification* which was to distinguish the earthly and spiritual reign of the Messiah during the continuance of the Gospel kingdom, the commencement of which is to be carried back to the era of the ascension. At that era our Lord's reception or occupancy of heaven began, and while he was seated on his august throne in heaven, this process of 'restitution' was to be going on on the earth, conducted under his divine auspices, and brought at last to the sublime consummation which is the burden of all prophecy, viz., the complete subjugation of every opposing power, and the universal and heart-felt acknowledgment of his supremacy as King of kings and Lord of lords. Thus considered, the 'times of restitution' is but another name for that glorious *Palingenesia* or *regeneration* of which our Saviour himself speaks in the promise to the chosen twelve, Mat. 19. 28, and to which Paul refers Heb. 9. 10, under the phrase 'time of reformation' (*καιρὸς διορθώσεως, time of setting to rights.*)* Such a state of things was to be the result, gradually perfected, of the introduction of the evangelical economy, and notwithstanding the hitherto partial and inadequate developments wrought

* "The word here rendered *reformation* (διόρθωσις) means properly *emendation, improvement, reform.* It refers to putting a thing in a right condition; making it better; or raising up and restoring that which has fallen down. Here the reference is undoubtedly to the gospel as being a better system—*a putting things where they ought to be.*" Barnes in loc.

out by the spirit and the institutions of Christianity, no candid arbiter can fail to acknowledge, that a stupendous transformation has been effected by them on the wide arena of the world, and that the leaven is still latently working which shall eventually leaven the whole lump of human kind.

What is wanting, then, in support of our interpretation? Does not the apostle's appeal rest, on the view propounded, on a solid and sustainable basis? He exhorts the Jews to repentance on the ground of that expected dispensation having been actually ushered in, which was the theme of the sublimest visionings of the ancient seers. They were then living under that economy which was pre-eminently to be distinguished as a period of 'refreshing' and 'restitution.' Jesus Christ had been exalted to heaven in *person*, that he might thence be sent to them in *spirit* and in *power*.* In

* "I may, perhaps, betray my ignorance in the Greek tongue, if I should confess that I cannot see by what authority of that language the most learned interpreters have rendered ὅπως ἂν ἔλθωσιν '*that when* the times of refreshing *shall come*,' as the Vulgar, Erasmus, and the Interlinear; or '*when* they shall come;' as the English, French, and Italian; or '*after* they shall come,' as Beza. I am not ashamed to confess, I do not understand by what reason they thus render it, when it agrees so well with the idiom of that language to translate it, '*That* the times of refreshing *may come*,' and 'God may send Jesus Christ to you.' These last words, 'may send Jesus Christ' I suppose have begot the difficulty in this place, and occasioned the variety of versions we meet with: and how the Chiliasts apply these things is well known. But if our interpretation be admitted, what could be more fully and plainly said to answer the conceptions of the auditors, who might be ready to object against what St. Peter had said—'Is it so indeed? Was that Jesus whom we have crucified, the true Christ? Then is all our hope of refreshment by the Messiah vanished, because he himself is vanished and gone. Then our expectation, as to the consolation of Israel, is at an end, because he who should be our consolation, is perished.' 'Not so,' saith St. Peter, 'but the Messiah, and the refreshing by him, shall be restored to you, if you will repent: yet so that *he himself shall continue still in heaven*. He shall be sent to you in his refreshing and consolatory word, and in his benefits, if you repent.'" *Lightfoot Heb. & Talm. Exerc. in Acts* 3. 19.

the subsequent context he assures them that he *had* been thus sent, as he expressly affirms, v. 26, "Unto you first, God *having raised up* his son Jesus, *sent* him to bless you, in turning away every one of you from his iniquities."* What ground then remains for the Millenarian application of this passage to the *future* paradisaical state, which is to be effected in the physical and moral universe, at the second *personal* coming of Christ immediately before the commencement of the blessed thousand years? Is not this, as Mr. Faber remarks, *persuading* the apostle to declare an entirely different fact from that which his words, fairly interpreted, convey? We have seen, if we mistake not, that the inspired apostle, in speaking of the 'times of refreshing

* "This cannot possibly be understood of Christ's *personally* and *visibly* coming among them; for who of this audience ever saw him after his resurrection?—but of his coming among them now in this offer and means of salvation. And in the same sense is the clause, v. 20, to be understood; and so the 22d verse interpreteth it of the sending of Christ as the great Prophet, to whom whosoever will not hearken, must be cut off:—not at the end of the world, when he shall come as a judge; but in the Gospel, which is his 'voice;' and which to refuse to hearken to, is condemnation. Peter's exhortation, therefore, is to repentance, that their sins might be blotted out, so that refreshing times might come upon them, and Christ *in the Gospel* might be sent among them, according as Moses had foretold, that he should be the great Instructor of the people." *Lightfoot Comment. in loc.* It is proper, however, here to remark that ἀναστάς, *having raised up*, is understood by many commentators, not of the *resurrection*, but of the *bringing into the world*, of Jesus, the Son of God, and we cannot in truth refuse to acknowledge a high degree of plausibility in that construction, compared with the use of the term in other places, though still confident that Lightfoot's interpretation cannot be positively shown to be erroneous. If the other sense be admitted to be the more probable, it merely follows that the language of Peter refers to the first as well as to the second advent—to the *literal* as well as the *spiritual*—and this may be conceded without abating at all of the force of our previous reasonings in regard to the true import of the 'times of restitution of all things.' So long as the philological argument founded upon the current usage of ἄχρι, remains unanswered, our main conclusion must stand unassailed.

and of the restitution of all things' as having *already come*, does but echo the general voice of announcement sounded out by the whole succession of prophets 'from the beginning of the world.' The burden of their oracles is, that the establishment of his kingdom was the ushering in of an economy of which the grand character was to be *refreshment*, *restitution*, *renovation*, *rectification*, *resettling*, and that the commencing epoch of this kingdom was to be his own exaltation at the Father's right hand, from which point the destinies of this spiritual empire were to begin to evolve, and to result in the final consummation shadowed forth in the descent of the New Jerusalem from heaven to earth, beyond which revelation makes no disclosures.

CHAPTER XII.

Christ's "Delivering up the Kingdom."

THE event indicated as the subject of the present chapter is related to our particular theme only as one department of the general scheme of Eschatology, with which the Resurrection naturally enters into close connexion. We have determined to make it the topic of some remarks, from the strong conviction, that the true purport of the passage, as expressed in the original, has been greatly misconceived, and a consequent error of signal moment introduced into the current anticipations of the futurities of Christ's kingdom. It is doubtless the prevalent belief, that the apostle's language warrants the expectation of some great change that is eventually to take place in our Saviour's mediatorial relations—that there is to be some important surrender of the official prerogatives with which he was previously invested, and the consequent assumption of some new posi-

tion in the grand economy of which he is ever to be regarded as the great central point. Of such an anticipation we are wholly unable for ourselves to discover the grounds in any other portion of the Scriptures of truth, and this fact of itself, the lack of parallel intimations, if it *be* a fact, must be allowed to constitute at least a *strong priori presumption* against the soundness of the theory which maintains it. For although it is unquestionable that a single declaration of holy writ, when clearly and satisfactorily made out, is amply sufficient to establish any doctrine as of divine authority, yet we believe, as a matter of fact, that it will almost if not quite invariably be found, that 'by the mouth of two or three witnesses' all the important averments of Scripture are authenticated. That the intimation generally supposed to be conveyed by the passage which we now have in view is intrinsically of sufficient *importance* to require the usual amount of inspired testimony in its behalf, will undoubtedly, upon very slight reflection, be conceded. It must be admitted as very difficult of conception, that the Scriptures are elsewhere to be searched in vain in quest of proof of an oracle of such transcendent moment, as that which should announce the transfer of the headship of the mediatorial kingdom, at some future day, from the Son to the Father. How comes it that when such full disclosures are given in the Prophets and the Psalms of the various phases of this glorious kingdom, no intimation is to be traced in them of such an abdication as is here supposed to be announced? We are well aware that theologians have framed to themselves certain conceptions of the plan and the destinies of the scheme of redemption in which this view of the apostle's meaning plays a conspicuous part, but we have yet to learn that all such conceptions are not in fact built upon this single passage, which is thus made to *confirm* a doctrine which it is in fact the only one to *affirm;* and how far this comes short of involving a *petitio principii*, we commend to the consideration of all re-

flecting minds. If it cannot be shown that this passage *means* what it is usually deemed to *teach*, then the prevalent tenet for the support of which it is adduced, is deprived of all solid basis, and must be considered a gratuitous assumption.

Our present purpose therefore is to submit the passage to a strict critical examination, and to endeavor to elicit from it its genuine purport. We commence by exhibiting the text.

1 Cor. XV. 24–28.

GR.	ENG. VERS.
Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν·	Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.
Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντες τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.	For he must reign, till he hath put all enemies under his feet.
Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.	The last enemy that shall be destroyed is death.
Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ, ὅτι πάντα ὑποτέτακται, δῆλον, ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.	For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.
Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.	And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all.

"Then cometh the end." We have already adduced a variety of considerations going to show, that the common ideas suggested by the word 'end' in scriptural usage rest upon an entirely erroneous apprehension of the truth. The true sense of the term, as derived from τελέω, *to perfect to finish*, is much more nearly allied to *perfection* or *consummation* than to *termination*. A river that sinks away in the sands

and suddenly disappears comes to an 'end.' But a river that merges itself in the waters of the ocean comes to an 'end' in a very different sense. Yet this last is much nearer the scriptural import of the word than the former. The chain of inspired revelation conducts us to a grand consummation in the universal establishment of Christ's kingdom on earth in the New Jerusalem economy, and there leaves us. It gives us no intimation of any thing like a *physical winding up* of the present mundane system. The term *συντέλεια* in the phrase *συντέλεια τοῦ αἰῶνος, end of the world*, conveys indeed the idea of a *close*, but it is the close of a *dispensation*. Here, however, the original word is not *συντέλεια* but *τέλος*, properly importing *ultimate issue, perfect accomplishment, consummation*. The nature of this consummation is not indicated by the word itself. In the present case, where we read "Then cometh *the end*, when he shall have delivered up the kingdom," &c., the 'delivery' is the end; i. e. the great order of events implied in this transfer, whatever it may be, is the *ultimate scope, object*, and *purpose* to which all the previous counsels of Heaven, as developed in the course of providence, tended, thus constituting their *end*. The drift of all prophecy is this *perfected end* of the sublime career of events pertaining to the fortunes of the kingdom and resulting in its complete triumph over all opposing influences, and its ecumenical prevalence among men on the earth. The apostle therefore is to be understood as saying, that when the process of resurrection, which he describes, reaches the point alluded to, then comes the end, the grand consummation, which God has had all along in view, and which will realize the burden of those pregnant prophetic announcements that have in all ages assured the faith of the faithful of the return of a comparatively golden age—of a paradisaic era—to the world. We may illustrate our idea by supposing the period of the Christian dispensation to constitute a *great Gospel week*, the preceding days of which merge at length into a *glorious sabbatism* of unlimited duration. It is this

sabbatism that constitutes the 'end' of which the apostle speaks, and which will be seen at once to involve no idea of *chronological termination*, and we shall hope to show that it implies just as little of *cessation* or *change* in any of the official functions or relations of the exalted King of the kingdom.

"When he shall have delivered up the kingdom." Upon the true construction of this clause hinges the genuine purport of the whole passage. This we shall attempt to determine, after first giving what may perhaps be regarded as the prevailing views of Christendom in respect to the crisis here announced. We quote from Knapp:

"From what has been said," he remarks "it appears that the government which Christ as a man administers in heaven, will continue only while the present constitution of the world lasts. At the end of the world, when the heavenly state commences, the government which Christ administers as a man will *cease*; so far, at least, as it aims to promote the holiness and happiness of men; since those of our race, who labor for this end, will then have attained the goal, and will be actually blessed. So Paul says expressly, 1 Cor. 15. 24–28, in entire accordance with the universal doctrine of the New Testament respecting the kingdom of Christ as man. (!) He is speaking of the kingdom of Jesus, or of his office as Messiah, and refers to Ps. 110. 1, 'Sit on my right hand, *until* I subject to thee all thine enemies.' The phrase, 'to sit on the right hand of the Father,' he explains by *βασιλεύειν*, and comprehends under this term all the offices of the Messiah, and the institutions which he has established for the good of men, i. e. for their holiness and eternal blessedness. These offices (his kingdom) will cease at the end of the world, when all the opposers of the advancement of his kingdom upon earth, and even *Death*, the last enemy of his followers, will be subdued, and when his friends will be introduced by himself into the eternal blessedness, to which it is his aim to exalt them. Then will his great plan for the happiness of

men be completed, and the end of his office as Messiah will be attained. Thenceforward the Father will no more make use, as before, of the intervention of the Messiah to govern and bless men; for now they will be actually blessed. Christ will then lay down his former charge, and give it over to the Father, who had intrusted him with it. For we cannot expect that the preaching of the gospel will be continued in heaven, and that the other institutions of the Christian church, which relate only to the present life, will be found there in the same way as they exist here upon the earth. In the abodes of the blessed, the Father will himself reign over the saints with an immediate government, and in a manner different from the rule which he causes to be exercised over them through Christ, his ambassador, while they continue upon the earth." *Knapp's Theology, Art.* X. § 98, p. 216.

This is probably the substantial tenet of the Christian church on this subject, and notwithstanding the author's intimation about its accordance with the "universal doctrine of the New Testament respecting Christ's kingdom as a man," we still affirm that it rests solely and exclusively on the passage before us, and if it can be shown that this is a sense entirely foreign to the scope of the apostle, the evidence of the doctrine itself at once vanishes out of sight. But it is our full persuasion that this can be done, and it is what we shall now attempt; assuming distinctly and unequivocally in the outset the position, that the true subject or nominative of the verb παραδῷ, *shall have delivered up*, is not Christ, nor is the kingdom spoken of Christ's kingdom; at least, prior to its being delivered up. But before proceeding to the formal establishment of these two points, we shall adduce an array of passages clearly affirming or irresistibly implying the perpetuity of Christ's dominion.

2 Sam. 7. 16, "Thine house and thy kingdom *shall be established for ever* before thee: thy throne *shall be established for ever*." This, though originally spoken to David,

is obviously to be fulfilled in Christ, as we learn from Luke 1. 32, 33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob *for ever; and of his kingdom there shall be no end.*"

Is. 9. 6, 7, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. *Of the increase of his government and peace there shall be no end;* upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, *from henceforth even for ever.*"

Dan. 2. 44, "And in the days of those kings shall the God of heaven set up a kingdom, *which shall never be destroyed:* and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, *and it shall stand for ever.*"

Dan. 7. 14, "Then was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: *his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"

Heb. 1. 8, "To the Son he saith, *Thy throne, O God, is for ever and ever.*"

Rev. 1. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, *to him be glory and dominion for ever and ever.* Amen." The invocation of perpetual dominion undoubtedly implies the promise of it.

Rev. 11. 15, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ; *and he shall reign for ever and ever.*"

Rev. 5. 13, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and *unto the Lamb*

for ever and ever." This passage receives a great accession of weight in its present relation when viewed in connexion with the closing chapters of the book, where we learn that *after* the judgment by him who sat upon the great white throne; when death and hell had delivered up the dead that were in them, and they were judged every man according to their works, and death and hell, and whoever was not found written in the book of life, were cast into the lake of fire,—*after* the formation of a new heavens and new earth, and the descent of the New Jerusalem,—*after all this* we find the 'throne of the Lamb' still subsisting, and the river of the water of life proceeding out from under it. But we have already seen that this must inevitably be long subsequent to the time of the delivering up of the 'kingdom,' of which Paul here speaks.

Heb 7. 21, "The Lord sware and will not repent, *Thou art a priest for ever* after the order of Melchizedek." But Christ's kingship undoubtedly runs parallel with his priesthood. The perpetuity of the one supposes that of the other. He is to 'sit a *priest* upon his *throne*;' i. e. combining the sacerdotal and regal dignity, and that forever.

Heb. 1. 2, "Whom he hath appointed *heir of all things.*" The evidence from this is *inferential*, but still *conclusive.* Heirship denotes perpetuity. An estate received by inheritance does not revert back to the original possessor. Christ has received by inheritance, as the Father's eldest and only Son, 'the first-born of every creature,' 'the excellency of dignity and the excellency of power,' and of this inherited pre-eminence he can never be conceived as voluntarily divesting himself, much less as being deprived of it against his will. Wherefore, as *heir* of thekingdom, he holds his prerogative in everlasting fee.

Now in reference to all the above citations we cannot doubt that the kingdom, of which they assure to Jesus the ever-during sovereignty, is the *mediatorial kingdom.* Yet this, if any, is the very kingdom which Paul is so generally

understood to assert that Christ is one day to deliver up to the Father. We are not ignorant, indeed, that this view is maintained with some kind of salvo by which a certain class of reserved prerogatives is secured to him, which, as Knapp says, still leave his glory and majesty unimpaired, notwithstanding the resignation of the mediatorial sceptre. The nice distinctions which theologians are here accustomed to make, in order to show how a kingdom can be abdicated and its king still retain a kingly character, we must confess our inability to grasp; and still more our entire failure to discover, from the general tenor or the particular intimations of holy writ, any satisfactory grounds on which they rest. As Christ can be contemplated only in two characters, as God and God-man, so his kingdom or kingship can be viewed only in two aspects, as that of God, identical with Jehovah, and of Messiah. But the kingdom of the Messiah is the *mediatorial kingdom*, and of that *alone* is the apostle here speaking; and if he delivers up this kingdom, then it cannot be eternal, as the foregoing extracts unequivocally affirm that it is. As to two different *departments* of this kingdom, of which one is to be resigned at the end of the world, and the other retained, we find no more evidence of this than we do of such an 'end of the world' as the theory supposes. So far as we are able to compass the scheme of revelation, it embraces no such *crisis* as that which has usually been elicited from the words under consideration, and therefore a superstructure must be airy that is built upon an airy foundation. There must surely be a kingdom of the Messiah as long as there is a Messiah to inherit a kingdom; and when we can learn from the clear teachings of Scripture that the Messiah, as such, is to merge into the Godhead, then we may believe that his kingdom, as such, is to cease. But we conceive that it will require a new revelation to instruct us in any such futurity as the absorption of the distinctive person of the Messiah to the infinite essence of the Deity, or what Neander terms

the "merging of the mediatorial kingdom into the immediatorial."

From this preliminary train of remark we turn to the more immediate object which we have in view, viz., the ascertainment of the true sense of the apostle's words in regard to the 'delivering up of the kingdom.' In the solution of the problem involved in the language, we adopt as a criterion *the general scope of inspired prophecy as to the destinies of the kingdom of Christ.* This is to be gathered mainly from the predictions of Daniel and the Apocalypse. From the combined testimony of these oracles we learn that there is to be a succession of worldly empires, exercising from age to age a despotic and tyrannous rule over the great mass of human kind; till at length, under the sounding of the seventh trumpet, the spiritual and eternal kingdom of Jesus supersedes all these monarchies, and assumes to itself that dominion which they have so disastrously wielded over the subject nations of the earth. The process by which this transfer is to be effected is indeed gradual, and may be considered as going on during the whole period of the prevalence of Christianity from its earliest origin, but it is not fully consummated till the epoch here alluded to arrives. Then it is that the 'kingdom,' i. e. the rule, power, sway, dominion, which has been so long exercised by these various worldly empires shall be *made over* to, and merged in, the supreme and universal kingdom of Jesus Christ. And this is precisely the 'end' which the apostle here says is to 'come.' It is the same result with that which is shadowed out in the vision of the Great Image in Daniel, that was broken to pieces, and ground to powder by the stone cut out of the mountain—which itself grew to a great mountain, and filled the whole earth. It is no other than that kingdom of Christ and the saints which displaced and succeeded the kingdoms of the four Beasts, and which also became universal under the whole heavens. Such are clearly the announcements

of the Old Testament prophets; and can we suppose that Paul, writing under the guidance of the same Spirit, would announce any thing different?

Here then we have, as we conceive, the true key to the explication of his language. The scope of his intimations is the farthest possible from declaring that Christ is in any sense, or at any time, to 'deliver up' *his* kingdom. How should he do this, when this very kingdom was given him as the *reward* of his humiliation and obedience unto death? Is his reward to cease as soon as his work is done? Are the saints to be crowned with an *eternal* reward, and the King of Saints with a *temporary* one? Shall he cease to be Lord and King at the very time that every knee begins to bow to him, and every tongue confess? Surely this is the most violent of all suppositions. What conclusion, then, is possible, but that the 'kingdom' here said to be 'delivered up'—which by the way is more properly rendered 'made over'—is the *usurped kingdom* of his enemies, and not his own? But upon this view it is clear that the nominative to the verb παραδῷ cannot be Christ, and we proceed to establish, by philological evidence, the correctness of the interpretation that makes this merely an instance of the common scriptural idiom in which *the verb is used without any personal nominative, but has reference to the purpose of God, elsewhere expressed in his word.* If this point can be competently made out, it will give, as the legitimate result, the following reading of the passage:—"Then cometh the end (the grand consummation), when the prophetic announcements of the Scriptures require the delivering up (the making over) of all adverse dominion into the hands of God, or the Godhead (the Father and the Son conjointly), to whose unrivalled supremacy every thing is to be made finally subject." This brings the oracle into parallelism with Rev. 11. 15, "The kingdoms of this world have become the kingdoms *of our Lord and his Christ.*" The reason of the ex-

press and prominent mention of the *Father* in this connexion, will soon be explained.*

The construction we have now suggested obviously depends upon an idiom of speech which it devolves upon us clearly to illustrate. It is one of far more frequent occurrence in the Hebrew of the Old Testament, than in the Greek of the New. The rule which embraces it is thus stated by some philologists: "Active verbs, especially of the third person singular (frequently also in the plural), in many cases assume the signification of the passive, where no nominative is expressed." Examples of this usage are innumerable. The following may serve as specimens.

Gen. 16. 14, "Wherefore the well *was called* (קָרָא, *one called*) Beer-lahai-roi."

Ex. 10. 21, "That there may be darkness over the land of Egypt, even darkness which *may be felt* (וְיָמֵשׁ, *and one may feel*)."

1 Sam. 23. 22, "For *it is told me* (אָמַר לִי, *one has told me*) that he dealeth very subtilly."

Neh. 2. 7, "If it please the king, let letters *be given me* (וְיִתְּנוּ לִי, *let them give me*)."

Hos. 10. 2, Their heart *is divided* (חָלַק, *one has divided*)."

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* It is perhaps deserving of consideration whether the inditing Spirit, in this connexion, had not a latent reference to Is. 9. 6, "His name shall be called—*The mighty God, the everlasting Father*," which is a well known designation of Christ as the *Father of the future age*, i. e. the head of the Messianic dispensation. We do not, however, build our interpretation upon this sense. We merely suggest it as worthy of consideration. Our proposed construction of the passage would undoubtedly lead us, on *a priori* grounds, to look rather for a specific mention of the Son than of the Father; but we shrink from *forcing* a sense upon any word of Scripture. "Fit via vi," is not the motto we would have to characterize our expositions; and in the present case we believe a sufficient reason may be assigned for the phraseology which the apostle employs.

Job 3. 20, "Wherefore *is* light *given* (יִתַּן, *does one give*) to him that is in misery."

Job 18. 15, "Brimstone *shall be scattered* (יְזֹרֶה, *one shall scatter*) upon his habitation."

A similar phraseology is common both in the Septuagint and the Greek Testament, and in the latter particularly where the writer introduces quotations from other Scriptures, as will be seen in several of the following instances:

Luke 12. 20, "Thou fool, this night shall thy soul *be required* (ἀπαιτοῦσιν, *shall they require*) of thee."

Heb. 1. 7, "And of the angels *he saith* (λέγει, i. e. *the Scripture saith*, or, *it is said*), Who maketh his angels spirits," &c.

Heb. 4. 4, "For *he spake* (εἴρηκε, i. e. *the Scriptures spake*, or *it is spoken*) in a certain place."

Heb. 7. 17, "For *he testifieth* (μαρτυρεῖ, i. e. *it is testified*)."

1 Cor. 15. 27, "But when *he saith* (εἴπῃ, i. e. *when it is said by the Scriptures)* all things are put under him," &c.

The above instances will be sufficient to confirm our proposed, rendering; "Then cometh the end, when by the announced purpose of God in the Scriptures, the Kingdom or Kingship hitherto usurped by the rulers of this world, is made over to its rightful Divine Proprietor." This, we are satisfied, is the true purport of the apostle's language, from whose intention nothing is farther than to indicate any kind of relinquishment on the part of Christ of any form of his regal prerogative; for this we have seenhe holds by an indefeasible tenure.

It is moreover indubitable that the sense ascribed to παραδῷ, *deliver up*, in the established version, is entirely unwarranted by the current usage of the New Testament writers. Not a single instance can be adduced where the verb has the meaning of *handing* or *resigning back*, *returning*, unless it be John, 19. 30, "*He gave up the ghost* (παρέδωκε το πνεῦμα)," and this is by no means decisive, as it may there be understood in the general sense of *making over, transfer-*

ring, which obtains elswhere throughout the whole New Testament without a single exception. As this is a point entirely beyond question, we are entitled to give it peculiar prominence in this discussion. The true interpretation of a text may often depend upon the precise shade of meaning to be attached to a word in a particular context, and in determining this the prevailing *usus loquendi* must necessarily be our main guide. If this is departed from, we are at liberty to demand, why and on what authority. In the present case it does not properly devolve on us to show that παραδῷ means to *make over*, but on an opponent to show that it means any thing else. The matter is reduced within a short compass by the simple requisition to have produced from the New Testament writers a solitary instance that unequivocally confirms any other rendering.

"When he shall have put down all rule, and all authority, and power." The verb καταργήσε, *shall have put down*, we here again interpret on the same principle with the foregoing, as not referring to any *personal nominative*, but to *the general divine purpose* as announced in the Scriptures. Viewed in this light, the clause varies but little in import from the preceding, for when all opposing rule and authority is put down, the kingdom becomes of course, or *ipso facto*, made over to God. It does not in strictness denote a process actually accomplished *previous* to the delivering over of the kingdom, but the one proceeds *pari passu* with the other. Just as much of dominion as is taken away from the usurping power, is transferred to him 'whose right it is.' The allusion is obviously to the 110th Psalm, v. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This passage the apostle has constantly in view throughout and it forms in fact the true clue to the entire course of his reasoning. This will be evident from what follows.

"For he must reign till he hath put all enemies under his feet." The ground of this necessity is the express declara-

tion quoted above from the inspired Psalmist, and which *must* be fulfilled. Christ, according to the oracle, must continue to occupy the seat assigned him *during* all the period in which this process of subjugation is going on; but no inference is more unfounded than that when that period is elapsed he ceases to retain the supremacy with which he was before invested. This idea is undoubtedly built upon an apprehended sense of the word 'until,' which we think may be shown to be utterly unfounded. We have already given evidence to this effect in relation to the use of the term in Acts 3. 21, "*Until* the times of restitution of all things," and we now proceed by a further display of the *usus loquendi* to confirm our present interpretation. The position which we shall aim to establish in regard to the use of the word in a great multitude of instances is, that while it *affirms* the continuance of something during a certain specified period, it does not necessarily *deny* the continuance of it when the period is expired; and so conversely, when it *denies* the continuance of any thing during a given period it does not necessarily *affirm* the continuance of it subsequently to its close. As the Greek follows the Hebrew usage in this particular, we begin with illustrations from the latter. The importance of the point in the interpretation of prophecy will justify a copious list of citations.

Gen. 28. 15, God says to Jacob, "I will not leave thee, *until* (עַד–ἕως) I have done that which I have spoken to thee of." It surely does not follow that he *would* leave him then.

1 Sam. 15. 35, "Samuel came no more *until* (עַד–ἕως) the day of his death." Of course he *never* came again.

2 Sam. 6. 23, "Therefore Michal, the daughter of Saul, had no child *unto* (עַד–ἕως) the day of her death."

Ps. 112, 8, "His heart is established, he shall not be afraid, *until*) עַד אֲשֶׁר–ἕως) he see his desire upon his enemies."

Is. 22. 14, "Surely this iniquity shall not be purged from you, *till* (עַד–ἕως) ye die."

Is. 42. 4, "He shall not fail nor be discouraged, *till* (עַד־אֲשֶׁר) he have set judgment in the earth."

Is. 46. 4, "Even to (עַד־אֲשֶׁר) your old age I am he."

Passing on to the New Testament we have the following:

Mat. 1. 25, "And knew her not, *till* (ἕως οὗ) she had brought forth her first-born son." This affirms nothing in relation to the time subsequent.

Mat. 5. 18, "*Till* (ἕως) heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Does this imply that any part of the law shall fail, even supposing heaven and earth are to pass away?

Mat. 28. 20, "Lo, I am with you always, even *unto* (ἕως) the end of the world." Would he cease to be with them then?

Rom. 5. 13, "*Until* (ἄχρι) the law, sin was in the world." It surely did not leave the world when the law came.

1 Tim. 4. 13, "*Till* (ἕως) I come, give attendance to reading." Paul's coming would scarcely be considered as a discharge of Timothy from the duty of reading.

The usage in these cases is certainly beyond question, and equally so in our opinion is the very important instance previously alluded to Rev. 20. 5, "The rest of the dead lived not *until* (ἄχρι) the thousand years were finished." This conveys no implication that they *did* live when that period was accomplished. Shall we not then consider our interpretation of the present passage as fully established—an interpretation which maintains the unceasing, uninterrupted mediatorial reign of Christ?

But to proceed: "The last enemy that shall be destroyed is death." How Death is to be destroyed in conjunction with Hades, has already been considered, and we doubt not from the connexion, that 'Death' is here to be understood in precisely the same sense—not as synonymous with *mortality* in the abstract, but with *premature mortality*. For as we have already seen that this *making over* the kingdom occurs at the *commencement* of the great sabbatical

period of the world, during which the successive generations of men are to continue, we see no possibility of understanding it of the actual *abolition of death*, especially when Isaiah, in describing the same period, expressly affirms that "the child shall *die* an hundred years old." The destruction of death therefore is its destruction *as an enemy, as a curse.* It is not that men will then *cease to die*, and pass into the spiritual world, the ultimate sphere of all human existence, but death, as the apostle says in this very context, will then be deprived of his sting, and the grave of its victory. It will then become to the great mass of men a mere gentle metamorphosis, or, more properly, a virtual translation from the mundane to the celestial mansions. But without attempting the solution of enigmas to which we may not at present be fully competent, we deem it sufficient to plant ourselves, in our main result, upon the indubitable identity of the destruction of Death in the present passage, and the destruction of Death and Hades in Rev. 20. 14, and 21. 4. But that event we have shown to be a characteristic feature of the New Jerusalem state, announced by the sounding of the seventh trumpet, and to be continued through an idefinite period among men in the flesh; and consequently the event described by Paul must be referred to the same era. On any other construction, it is impossible to harmonize the discrepancies that inevitably arise in the system of Eschatology.

"For he hath put all things under his feet." The same idiom with that above mentioned is here continued. The original ὑπόταξε is impersonal, having for its true nominative the expressed purpose or decree of Jehovah, as embodied in the Scriptures. 'He hath put all things' is grammatically tantamount to 'all things are put,' i. e. by the declared tenor of the divine counsels. The reference is again to the 110th Psalm.

"But when he saith all things are put under him." Still another instance of the same usage, as already remarked.

'He saith' (εἰπῃ), is the same as 'it is said,' i. e. by the Scriptures. If Christ is the nominative to παραδῷ, we do not see but Christ must be nominative also to all the verbs that follow, as there is no note of a change of persons. But this will introduce the utmost confusion into the train of the argument.

"It is manifest that he is excepted which did put all things under him." This is offered by way of reply to a tacit objection. If Christ is to be invested with this paramount and plenipotentiary dignity, will it not follow that his supremacy is so transcendent as to eclipse that of the Father? 'By no means,' says the apostle, 'for in the nature of the case it must be evident, that he who has thus decretively subjected all things to the Son must be economically greater than the Son. He cannot have included himself among the things subjected. Then 'it is manifest that he is excepted.' If we were to suppose that Pharaoh had announced the determination to put every thing in Egypt into subjection to Joseph, and to bring about the issue by a gradual process, would any one infer that Pharaoh had purposed to subject himself also? The cases are entirely parallel.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (God) that put all things under him (Christ), that God may be all in all." This is a conclusion growing directly out of the purport, as now explained, of the preceding verse. If it be true that it is the Father who has thus, by his supreme decree, put all things in subjection to Christ, it is of course to be presumed that he will still continue to retain pre-eminence, and that *after*, just as *before*, the execution of the decree, the Son will hold the same rank of economical subjection to the Father. A delegated authority necessarily implies a supremacy in him who conferred it. This is undoubtedly the true force of the original, τότε καί, *then also*,—i. e. *then*, just as *now*—which the rendering of the common translation entirely fails correctly to represent. Every one

can perceive that the expression—"Then shall the Son also himself be subject"—conveys a wholly different idea from—"Then also shall the Son himself be subject." In the one case the force of the word 'also' falls upon 'then,' in the other upon 'Son.' The former we conceive beyond question to be the genuine sense. The apostle's words so far from indicating any change in the official relations of Christ as Mediator, have it for their express object to affirm directly the reverse. As Christ, in the great mediatorial scheme, *now* holds a place inferior to the Father, so, notwithstanding all the grandeur and glory that is predicted to accrue to him from the final subjection of his enemies, he is still ordained to occupy that subordinate station. His conquests and his crowns still leave him second on the throne.

It has indeed been suggested by Storr and others, that the future ὑποταγήσεται, *shall be subject*, is to be understood not as a *future of time*, but merely as a *logical future*, denoting an inference. In this case the adverbs ὅταν and τότε assume another character, as may be seen from the resulting translation;—"*Since* (ὅταν), therefore, all things have been (by the divine decree) put under him, *it will follow* (τότε) that the Son himself is, or is to be, subject to him that put all things under him, that God may be all in all." As, however, the former rendering yields a clear and consistent sense, and requires no departure from the common acceptation of the terms, we give it an unhesitating preference.*

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* "As the Father was excepted when all things were put under the Son, so also shall he be excepted when all things are subdued unto him. It appears, then, that this passage does not even intimate, that there will ever be a termination of Christ's kingdom, or that he will ever deliver up *his* kingdom to the Father. The dominion shall indeed be rescued from his *enemies*, and restored to the *Godhead*, but not in any such sense, but that his dominion is an *everlasting* dominion and that of his kingdom there shall be *no end*." *Vanvalkenburg's Essay on "the Duration of Christ's Kingdom." Bibl. Repos. Vol. II. No. IV. Second Series*, p. 444.

The view now presented of the apostle's meanin g cer tainly has the advantage of exhibiting the passage in entire harmony with the general scope of the prophetic Scriptures relative to the duration and destinies of our Lord's mediatorial kingdom. That that kingdom is again and again declared to be eternal, there cannot be a shadow of doubt. Equally clear, we think, it is that nothing can be fairly elicited from the text before us implying any kind of surrender or abdication of that supremacy with which, in the economy of redemption, he is invested. The simple establishment of the position that παραδῷ is not to be referred to Christ as its nominative, and that the true import of the term is not 'delivering up,' or 'delivering back,' but 'making or delivering over,' puts at once a new complexion upon the passage, and forbids its being brought in support of the doctrine for which it is pleaded, viz., that at some grand crisis of the universe Christ is, in some way, to lay down that mediatorial office which he assumed for the accomplishment of an object which is brought to a final completion. We do not hesitate, on the other hand, to maintain that no such idea falls within the compass of revelation. So far as we are conducted by the light of prophecy into the unbounded future, we find the mediatorial kingdom *still going on;* and although it be true that the actual subjugation of all its enemies will necessarily present it under somewhat of a different phasis, subsequent to that event, yet it still leaves the point of the Messiah's supremacy wholly unaffected; and the entire drift of the apostle's argument in the present context is to show how that supremacy may consist with the asserted economical subjection, which necessarily grows out of the relation subsisting between the Father and the Son in the polity of the great redemption-scheme.

It is evident, moreover, that the passage thus explained contains nothing in derogation of the essential and immutable Deity of the Son. There is nothing in the writer's scope which touches the point of the constitution of the

Saviour's person. Whatever that is *now*, such is it *for ever* to be, as far as any thing is taught on the subject in the words under consideration. Not a particle of evidence can be elicited from the present paragraph that goes in any measure to vacate the irrefragable testimony drawn from other sources in support of the sublime truth, that our blessed Lord unites in himself God and man in one person; a union in virtue of which he is to be *adored*, as well as *served*, as 'King of kings and Lord of lords,' as 'God over all, blessed for ever.'

CHAPTER XIII.

Conclusion.

We have now accomplished the task which, in the outset, we had proposed to ourselves. It would be easy, indeed, to extend the discussion, and to bring our subject into connexion with the various topics with which it stands related in the general system of revealed truth. But this would swell our volume to undue dimensions, and we have already travelled over the ground which we had originally marked out as the limits of the present treatise. In the conduct of the argument it has been our object to put the reader fully in possession of the grounds on which our conclusions rest. If these grounds are valid, the conclusions must stand of course. The point that will probably be regarded as most liable to exception, is the making our rational deductions the criterion of truth in regard to the meaning of the inspired word on a theme of such moment as the mode of our future existence. Multitudes of readers who are ready to admit the force of the objections urged in detail against the popular views of the doctrine of the resurrection, will still, doubtless, fail to be convinced by them, under the prevailing impression that the Divine Omnipotence is fully

competent to their solution, and that human reason has nothing to do with the subject, except implicitly to believe that every thing will be accomplished precisely as the letter of the word declares. We should be sorry to believe that we cherished any less exalted ideas of the Omnipotence of Jehovah than the most devout of our readers; but we may be permitted to suggest, that the charge of denying or underrating the Divine Omnipotence, in its relations to the subject before us, cannot be fairly sustained without an explicit definition of the *precise effect* to which we are conceived to pronounce Omnipotence incompetent. Here is the real point of the difficulty. We are at full liberty to demand what is the exact doctrine to be believed, and the denial of which involves a virtual denial of Omnipotence in that relation. In other words, what is the *precise thing* which Omnipotence is to be considered as pledged to perform, in accomplishing the resurrection of the dead? Until this is defined, we see not how our positions are justly open to the imputation in question. If it is deemed that the Scriptures unequivocally assert the future resuscitation of the identical bodies which we lay down at death, then we are certainly authorized to demand how that identity is to be reconciled with the admitted fact of a perpetual change in the constituent particles during life, and a complete dissipation of them after death. If the true doctrine of the resurrection is the doctrine of the reconstruction of the original fabric of the body, then indeed the denial of this would be a direct denial of the Omnipotence of God, which can with infinite ease restore at once to its integrity any decomposed or dissipated substance in the universe. But this we do not understand to be the asserted doctrine of the Scriptures. We have not learned that it is any where held that the tenet of revelation requires the supposition that *all* the materials which may at any time have entered into this composition of our bodies are to be re-gathered and re-formed into the future structure. Consequently there can be no reflection

upon Omnipotence in denying that it accomplishes what it is not asserted to accomplish.

Again, is it affirmed that the true doctrine on the subject before us is, that a certain portion only of the material of the present body—sufficient to denominate it the same—passes into the future resurrection-body, and thus constitutes that glorious structure?* On this ground our faculties are at once confounded and overwhelmed. We would fain know how much and what part of the old body is necessary to constitute it the same with the new one, and whether in making the transition any reference is had to the *laws of life* acting in either? Has the transfer any relation whatever to the *vital principle?* When it is said of a seed that "God giveth it a body as it pleaseth him," we at once direct our thoughts to that law of organical development by which the vital power of a plant works for itself a new form, without

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* A specimen of the exceedingly loose and fallacious logic which is often given forth on the subject is to be seen in the following extract from Dr. Nelson's popular, and in the main valuable, work on Infidelity.

"God has not told us how much of our present body goes into the composition of the new, on the morning of the resurrection. The figure used as an illustration by the inspired writer, to make his instructions plain on this subject, is the grain which is sown in the earth, decays, and out of which springs the new grain. It is perhaps a twentieth, or thirtieth part of a grain of wheat, which springs up and forms a part of the new grain; the rest rots and stays in the ground. It is not needed in the new body which God gives the wheat, and is not called forth again. Whether it will be a tenth, a twentieth, or an hundredth part of our present body, which is to enter into the formation of the new, God has not chosen to tell us, and we need not care, for the work will be well done, and we shall know enough after a time."

Now "what does this arguing reprove?" The real point to be made out is, that a certain portion of the former substance, transferred to the latter, constitutes the resulting body *the same* with the preceding. This we of course admit in the case of the seed, provided the organific principle operating in the germ be recognized; and we admit, too, that on this supposition the *quantity* of the matter transferred is a circumstance wholly immaterial. The *sameness* predicated of the two bodies is entirely dependent on the continuous action of the *vital power* in each. But take

any change of its essential identity; for it is in the *life* that the *identity* is seated. But suppose the seed to be entirely decomposed, germ and all, into the dust of the earth, and a blade of grass to be subsequently produced by the divine power, into which some part of that dust is introduced, on what grounds of logical or philosophical accuracy could we predicate *identity* of the former and the latter body? It is obvious that Omnipotence is perfectly competent to form the blade, but the requisition made upon it, in reference to our present point, is not to *accomplish a creation*, but to *establish a relation*, which is quite a different thing. We perceive the difficulty in the case supposed, but how is this difficulty enhanced when we advance another step, and imagine the particles of the seed, after its decomposition, to find their way, every one of them, into the structure of other seeds, each of which is also destined in its turn to be the subject of reproduction in a vegetable form. Here is evidently a problem to be solved, in reference to which an appeal to Omnipotence affords our minds no relief, assuming that each of the other seeds shall be *raised* and metamorphosed into vegetable bodies that may even be justly denominated the same. How is this primary individual seed to be thus reproduced

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away this element from the supposition, and the whole matter assumes at once a totally different aspect. In this case the infusion of an indeterminate portion of the original material *does not* constitute it the same body, and if any one affirms *identity* of the two bodies, he is *bound* to show on what principle he does it, and how much of the former is necessary to make the latter the same with the former. How much of the Tabernacle of Moses must have been conveyed into the Temple of Solomon to make the two structures the same? But suppose the Ark of the Covenant to have been the inwrapped germ of the former, and to have possessed a plastic power of elaborating to itself a Temple-fabric, and there would be no room for proposing this question. Who ever thinks of asking how much of the substance of the caterpillar must necessarily pass into the butterfly in order to constitute it essentially the *same creature*? Yet who would *not* think of asking how much of the *dust* of the caterpillar would be necessary for the new creation of a butterfly, which should be *the same* with its predecessor?

when it *has lost itself*—when not a particle of it remains unappropriated?

The application of all this to the resurrection of the human body is sufficiently obvious. We see from it the precise point on which the charge of derogation from the Divine Omnipotence, brought against our theory, must rest if it rests any where. It is not the denial of the power of Jehovah to *work any conceivable fact*, but the denial of his power to *establish an inconceivable relation*. Men may loosely affirm that they *believe* a doctrine involving such an incredible assumption, and imagine, at the same time, that they are honoring the Divine Omnipotence, by ascribing to it a competency to produce the asserted result, but no sooner is the truth looked fully in the face than the delusion vanishes at once. They *do not* believe it, because they *cannot*. The constitution of the human mind utterly forbids it. Can the Infinite Wisdom regard that as honorary to his attributes, which involves the necessity of doing the utmost violence to the dictates of that intelligence which he has implanted within us?

Under these circumstances are there no duties devolving on the friends of revelation, on the score of vindicating its doctrines from the charge of being utterly at war with the clearest dictates of reason and philosophy? Is all inquiry imperatively foreclosed as to the intrinsic character of the facts announced in the inspired page? But if permitted to *inquire*, are we not at liberty to *conclude?* And if our conclusions are authoritative to our own minds, can we set them aside when we come to deal with the letter of holy writ? Is not the light of human reason as truly kindled by the Spirit of God as the light of divine revelation? Is there the highest criminality in going counter to the one, and none in going counter to the other? If so, why?—on what grounds?

On the whole, we are unable to perceive that the principle is not a sound one which makes the ascertained truth of physical and psychical science the criterion by which to judge of the import of revealed truth falling within the same department. If this principle be not admitted, what is the

alternative? Does it not follow that we can be more certain of the meaning of the Spirit as teaching doctrines contrary to our deductions, than we can of the truth of those deductions themselves? We have endeavored to show, for example, that the physiological fact of the constant change which our bodies are undergoing is irreconcilably at war with the tenet of the resurrection of our bodies. Now of this fact of physiology we do not hesitate to declare ourselves *absolutely certain*. Can we, then, be absolutely certain that we have attained the true mind of the Spirit, when we ascribe to it a sense which virtually nullifies the previous certainty? This is a question, and a very important question, which is to be settled in the matter of biblical interpretation. If the asserted fact and the asserted sense, in the present case, can stand together without mutual conflict, then our argument is so far invalid. For ourselves we do not see that they can. If others do, they will at least lay one mind under obligations not easily cancelled, by expounding the manner in which the harmony is to be demonstrated.

It will have been seen that our own exposition of the Scriptural testimony to the doctrine of the resurrection goes on the principle of its being so constructed as to yield, without violence, an import accordant with what we have endeavored to evince to be the absolute truth on the subject. We are prepared, indeed, to have our exegesis submitted to a very rigid ordeal, but we have not been able as yet to hypothecate to ourselves the mode in which the process or the results are to be set aside. Commencing with the original term 'Anastasis,' we have aimed to evince that, though rendered into English by *resurrection*, i. e. *rising again*, it does not in this relation strictly imply *the resumption of a decomposed bodily fabric* nor *the restoration* of *a suspended bodily life*.* It is merely a term denoting the entrance upon *a new sphere*

* The ensuing extract from the able work of Mr. Noble (*Appeal, p.* 69), so often quoted before, presents this argument in a very strong and convincing light.

"Even supposing the proper idea of the original word to be, *to rise*

of existence, which, as we are assured of its reality, so we may reasonably look for some term to express it. So far, then, as concerns the leading word by which the doctrine is indicated, it goes decidedly to the support of our grand conclusion; and this is again strongly confirmed by the fact, that the dominant usage of the New Testament is not "resurrection of the body," but "resurrection of the dead." With this ruling sense of the term we have seen that the various passages examined in detail in the main easily agree, admitting, without violence, the construction demanded by the theory. The truth or the fallacy of the theory becomes, therefore, in

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again; it would not follow that he who rises again enters a second time into his material body, and so rises again, any more than that he who is *born again* enters a second time into his mother's womb, and so is born again. If *to be born again* (and, in the original, *again* is *here* expressed by a separate adverb), is to enter into a new state, in which the man has never been before, *to rise again* must also be to enter into a new state in which the man has never been before. The particle *again*, then, does not, in this case, imply a returning back to the same state as has been previously experienced, but an advancing forward to a new state having a certain analogy to one that has has been previously experienced; and we cannot suppose that the resurrection is a repetition of bodily life, without concluding, with Nicodemus, that regeneration is a repetition of bodily birth. How much is it to be lamented that Nicodemus should have so many disciples; that many should be so prone, like him, to turn their minds from spirit to matter, and carnalize the instructions of the Lord Jesus Christ! For certainly, if it may be said without offence, the idea that, in order to our rising again, we are to return again to the body of flesh, is the exact counterpart of the notion, that in order to our being born again, we are to return again to the mother's womb. The one is just as good an interpretation of the Lord's instructions as the other. Our existence as embryos in the womb is necessary to prepare us for birth into the world; and birth into the world is necessary to prepare us for birth into eternity; and to suppose that the spirit after having dwelt for ages in its own world is to return again to the body which it left in this, is just as consonant with the Lord's instructions, as it would be to suppose, that the man is to be re-invested with the integuments of the fœtus, and to return to his mother's womb, not even for the purpose of being born again, but of living the life of a fœtus forever."

great measure a question of *pure philology*, and by the verdict which a fair and enlightened criticism renders on the subject it must stand or fall. That theology should be indifferent to the issue of this question, we know not how to conceive.

There is indeed one point in our reasonings on which the evidence is attended with peculiar difficulty, arising from our inevitable ignorance of the mysterious principle of *life*. We have aimed to demonstrate that the resurrection cannot be viewed apart from the operation of the *vital principle*—that our future life is in fact but a continuation of our present life, developing itself in a new sphere, and under new conditions. It would doubtless seem, upon this view, that as the wicked equally with the righteous possess the principle of life *physically* considered, so they, equally with the righteous, must be the subjects of resurrection, and must enter upon the eternal sphere of existence in *spiritual bodies*. How is it then that such a resurrection is not predicated of them?—that they are not said to *live?*—that on the contrary they are, expressly or constructively, said to abide in *death?* As the evidence of the *fact* is decisive, we might properly content ourselves with this, waiving all attempts at solution in a matter which might justly be supposed to baffle our utmost powers of comprehension. But we may venture to suggest the probability that there is a more intimate relation between the principle of *spiritual* and *physical life*, when both are rightly understood, than the current philosophy of the world has ever imagined. Certain, at any rate, it is that there is such a thing as *spiritual death*, independent of that death which is indicated and expressed by the *dissolution of the body*, or rather the *dissolution of the soul and the body*. The unregenerate man is *morally dead* in the present life, and the mere circumstance of his throwing off the mortal investment does not necessarily affect this essential condition of his being. If he may properly be denominated *dead* while living a physical life in the body, it is not easy to see why the same language may not be employed as charac-

teristic of his state when passed beyond the bourne of time, and made an inhabitant of the world unseen. Spiritual life, on the other hand, must be the converse of this spiritual death, and the true idea of it cannot be separated from that of *love, joy, happiness;* while its opposite must involve the conception of *misery* and *anguish*. "It is not all of life to live" becomes, on this view, something more than a mere poetical sentiment; it conveys a profound philosophical truth, striking down to the central depth of our being. The Scriptural idea of *life*, therefore, in its highest and truest import connects itself directly and indissolubly with the action of that principle of the Divine which becomes benignly operative in the work of *regeneration;* and *resurrection* is but the consummated sequence of *regeneration*. The relation, then, of the inner and essential element of their being to the spiritual bodies of the wicked in another world, is substantially the same with the relation of that element to their physical bodies in the present world. Though endowed with an *animal life* here on earth, yet they are *spiritually dead*. So, hereafter, though possessed of spiritual, in contradistinction from gross material tenements, yet lacking that interior, divine vitality, which makes the saints partakers of the life and beatitude of God himself, they are, by an eminence of infelicity, *dead;* and this fact, like many others, rightly appreciated, converts what is usually termed the figurative diction of the Scriptures into the language of literal verity.

From the previous train of remark it is but a natural transition to pass to the inference, that the *moral character* of the individual may exert a controlling and moulding influence upon the constitution of that future body, through which it shall manifest itself; and this brings us to a point of our discussion where the speculative merges into the practical, and the whole subject rises upon us with an overwhelming burden of interest. Even in our present state—in our gross corporeal fabrics—we see the most marked effects produced by the actings of the inward spirit upon the outward organi-

zation. Do we not often in the countenance of one admire the sweetness of the seraph, and in another shudder at the rage of a fiend? What an eloquent impress is stamped upon the features by the moods of the soul! And were the moods, which are often transient, but permanent—could they continue in unabated intensity—what a fixed and speaking character would it impart to the whole outer man!

The relation of the spiritual element in our nature to the *nervous* part of our corporeal system, though enveloped in mystery, is too obvious as a fact to be overlooked in this connexion. Who is ignorant of the effects of either joy or grief—of remorse or recovered peace—on that most exquisite part of the exquisite machinery of our frame! Go to our hospitals and insane retreats, where the effects of diseased mental action are so conspicuous, and see how the nervous system is all shattered to pieces, and what ineffable distress is produced by its reaction on the mind! But turn, on the other hand, to the effects of high and pure religious enjoyment. Look at the new rejoicing hoper in the mercies of the Gospel. How is his body, as well as his soul, often strung up to a buoyancy, a holy exhilaration, a kind of rapturous and sacred glee, which scarcely permits him to retain his foothold on the earth! This is to be mediately referred to the genial action of the *nervous system*, whose mysterious strings discourse celestial music, or grate the discords of despair, according to the prevailing state of that latent inner power which plays upon them.

We see, then, nothing to forbid, but much to favor the idea, that a good man, whose heart is renewed and sanctified—whose spirit is serene—whose affections are heavenly—whose soul is prompted by angelic aspirations—shall, by the very law of his nature, possess hereafter a body so related to this blissful state of the inner man, that it shall necessarily become an inlet to pleasurable sensations; while, on the other hand, on the same principle, the case shall be directly the reverse with those whose characters are the

reverse. *Their* bodies may become a perpetual source of corroding pain and of an anguish that knows no mitigation. We shrink, of course, from dwelling on this part of our theme; but entire justice to the subject seems to demand the intimation of the probability, that the spiritual tenements of wicked men will be moulded by their inward character, and that a soul rent and torn by the actings of evil, shall convert into a ministry of woe, and an object of horror, the corporeal vehicle in which it lives, and through which it acts. So far as the bare point of *existence* is concerned, it is clear that the good and the bad stand upon the same footing; and if the one class emerges into that spiritual state in a glorious and beatified body, and the other with a body of an opposite nature, we do not see but it must be the *moral character* which makes the difference. In this case it might be difficult to show that there was any intrinsic necessity for the *local* separation of the two classes, pro vided *locality* can be affirmed at all of that state. They certainly are not separated, except by character, in the present world; and who shall say that one large ingredient in the cup of bitterness in another world, may not be the being doomed to witness, in closest proximity, a bliss which, from moral incapacity, they are unable to taste? Though encircled by the subjects and the sources of a felicity which neither the tongues of mortals nor immortals can adequately describe, yet they may still be compelled to exclaim, with Milton's despairing Spirit, in view of *their* 'Paradise Lost,' —" Which way I turn is hell; myself am hell!"

And here may we not pause in an attitude of heedful regard to the tones of solemn admonition which are sounded up from the depths of our subject into the ears of our spirits? The suggestion certainly comes upon us with a plenitude of serious interest, that our future condition in the world before us, depends not so much upon *arbitrary allotment* as upon *constitutional law.* It is not, upon the view which we have taken, the mere righteous *will* of Jehovah which

awards the retributions of eternity. These grow necessarily out of the previous moral attributes of the soul. Destiny is determined by character, and character is untouched by death. Be it engraven, then, on the tablets of our hearts, as 'with the pen of a diamond in the rock and lead for ever,' that by necessary consequence—by immutable law—WE MUST BE GOOD—evangelically good—in order to be happy. We may not—we cannot with impunity—waive the claims of the Gospel of grace. The sanctions of that claim are inlaid in the very elemental principles of our nature. We are brought under an everlasting necessity to be conformed, in the temper and spirit and ruling love of our minds, to the inexorable but blessed standard proposed to us in the religion of Christ. There is here no room to be 'in a strait betwixt two.' Moral law is just as imperative as physical. Indeed, they can scarcely be distinguished. Dislocate the smallest joint in the body, and we writhe in pain till it be restored. Pain, in such cases, is the very law of our being. The harmony of the system has been invaded—a solution of continuity brought about—and the penalty must be paid. In like manner, violence done to the conscience, which is of the essence of sin, is a wrenching of the soul into a moral dislocation. It is a rupture of the bands which keep the moral fabric in its integrity, and from the consequent suffering there is no exemption. What matters the question of outward positive inflictions, when we have wrapped up within us the elements of unknown sorrows, from which we can no more escape than from our own consciousness! "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the RESURRECTION OF JESUS CHRIST FROM THE DEAD, to an inheritance incorruptible, and undefiled, and that fadeth not away!"

THE END.